

Calvinist Contact

An independent Christian weekly

JUNE 8, 1990/45th year of publication/No. 2216

Privatization: the new password for debt-ridden economies

John Middel

SASKATOON — The merits of privatizing public corporations and services was the rallying cry at the recent International Privatization Congress held in Saskatoon. The congress attracted 650 delegates from 47 countries. The gathering included small businesspersons, presidents of multimillion-dollar corporations and municipal, provincial and federal politicians. There were more than 50 speakers who talked on different elements of the controversial topic. This was facilitated through plenary sessions with main speakers and a choice of workshops.

Louis Faoro, director general of the United Nations Industrial Development Organization declared at the introduction, "With countries all over the world selling off government-owned corporations and services there is no longer any doubt that privatization is an

idea whose time has come."

Faoro told the audience that the message at a conference in Moscow this month will be that central planning does not work and that it is time to energize the private sector. He further anchored his faith in free enterprise in stating, "government bureaucracies have no social conscience, businesses have to keep their clients, the community, happy." He believes that public interest is better met by private ownership than by government bureaucracy.

Opposition in the wings

It was statements such as that that angered public ownership supporters. After the first day of the conference, Saskatchewan Federation of Labour president Barbara Byers proclaimed that the speakers were "fanatics."

"Over and over the message the speaker imparts is that privatization is not just the best way to mobilize our

economy, it is the only way," she asserted.

In Saskatchewan, privatization is a sensitive issue, as Progressive Conservative Premier Grant Devine has made clear his mandate of reducing government ownership in many sectors. After privatizing several public corporations he gave in to public pressure and withdrew SaskEnergy from the auction block.

Public opposition was still apparent at the time of the congress. A crowd of 150 gathered on opening night to fling insults at the arriving delegates, yelling out "pigs" and "thieves." Such negative epithets, they said, express their belief that the corporations buying public enterprises are lining up at the trough for "sweetheart" deals from the Saskatchewan government.

Some consider such deals to be outright theft. Their concern is that as

large corporations take over, control is leaving Saskatchewan. The Saskatchewan Coalition for Social Justice also had great reservations over privatization. They highlighted the human cost of privatization when profit takes priority over the needs of the people.

A major revamping

A speaker who attracted much attention was New Zealand MP Roger Douglas. Douglas, known as the father of New Zealand's Goods and Services Tax, was also a key force behind the selling off of much of New Zealand's state-owned businesses. The irony lies in the fact that the Labour Party of which he is a part has an ideology which supports a managed economy instead of free enterprise.

See **PRIVATIZATION** — p. 2.



Petro-Canada, one of several Canadian crown corporations which may eventually be privatized.

Latin American churches seek greater ties to Canadian churches

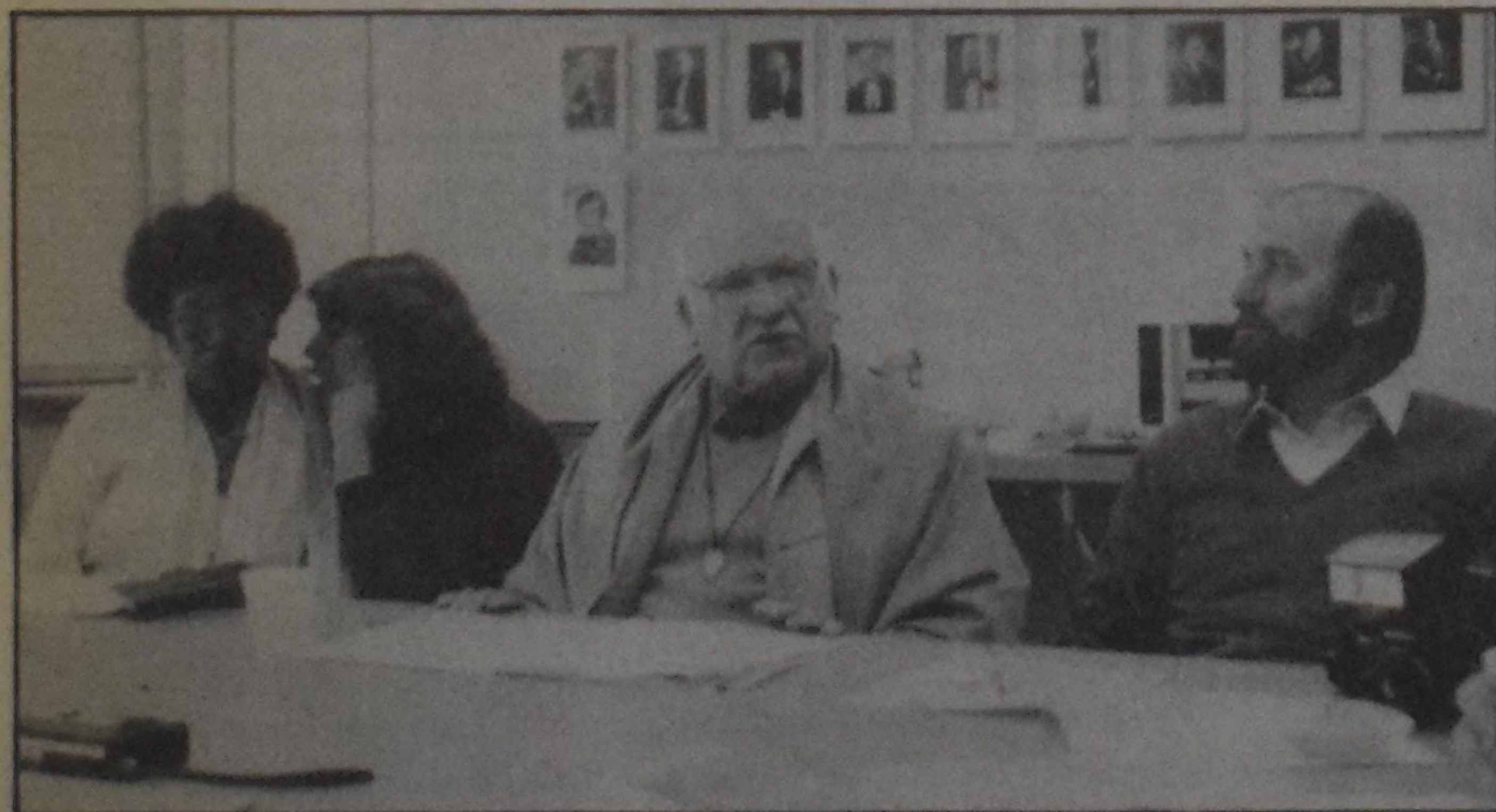


Photo: Robert VanderVennen

From l. to r.: Senora Silvia de Oliveira, a translator, Bishop Frederico Pagura and Rev. Felipe Adolf.

Robert VanderVennen

TORONTO — Deep thanks for the ways Canadian Christians have helped them during desperate times were expressed recently by representatives of the Latin American Council of Churches who visited churches in Montreal, Ottawa and Toronto at the invitation of Canadian churches.

Meeting also with government officials in Ottawa were Bishop Frederico Pagura, an Argentinian who is president of the Latin American Council of Churches, Rev. Felipe Adolf, general secretary of the council and pastor of a Congregational Church in Ecuador, and Senora Silvia de Oliveira, a lay member of the Lutheran Church who works with children in the poor areas of San Paulo, Brazil.

They have high hopes for Canada's increasingly constructive help through our country's new membership in the Organization of American States (OAS). Pagura asked representatives of the Department of External Affairs in Ottawa that Canada take positions independent of the United States and

stand consistently for "justice, peace, freedom and truth in Latin America."

They call on the Canadian government to show its moral strength in the struggle for justice and truth. They say they are engaged in an ethical struggle right now for peace based on justice, not the false peace based on the force of arms.

Celebration of what?

The Latin American church representatives said that in 1992 there will be triumphalistic celebrations in Europe of Columbus' "discovery" of the Americas in 1492. They themselves will not celebrate that event because it led to the genocide of large numbers of indigenous people, the theft of their land and culture, and the importation of large numbers of black African slaves.

Latin American churches are planning an alternative meeting in Jamaica in 1992 to deal constructively with the great problems common to the Latin American and Caribbean nations. Those include their massive debts, drug trafficking, and the thousands of children simply left on the streets. "Some Latin American cities may become a large Calcutta unless something is done," says Pagura. "Our debt is killing more people than fighting [is]," added Adolf.

Among the points the visitors made to Canadian government officials is their conviction that democratic security is more important than preoccupation with national security, which has

become an ideology in many countries.

The church leaders also asked the Canadian government to support fully the peace process, initiatives like the Arias peace plan which can bring peace with justice and freedom. Council representatives have travelled all over Latin America on behalf of peace, including their help in the recent Nicaraguan elections. They call for similar elections in Guatemala.

Canadian financial aid should not end up buying guns, and, therefore, it is better for government aid to go to non-governmental organizations which help people directly, they stated.

The Latin American Council of Churches was founded in 1978 and currently has 140 member churches. The council has a close relation with Canadian churches, especially the Anglican and United churches. Their 10-day itinerary was organized by the Inter-Church Committee on Human Rights in Latin America and the Ecumenical Forum, both based in Toronto.

Thinkbit

*The Shepherd's name is Jesus,
We are the sheep who stayed.
But even we, from time to time,
Become the lamb who strayed.*

From verses by Shane Wagenaar, Grade 9,
Smithville District Christian High School,
Smithville, Ont.

In this issue:

Canadian student artists are captivated by nature p. 10
Melanie Takker-Meeter's poetry finds words for situations that tongue-tie us p. 11
Some thoughts on Christianity and feminism p. 12

News

Privatization debated at conference

... continued from page 1.

When the Labour Party won the election in 1984 the New Zealand economy was in shambles; on election day the country had no foreign exchange reserves left. With a large public debt and inefficient state-owned monopolies, there was little choice but to conduct a major revamping. The result was that New Zealand went from being one of the most closed economies in the world to one of the most open.

Douglas said, "The thrust of our policies was to put producers back in direct touch with their markets, to make them dependent on returns from the market, to expose all sectors (but particularly sheltered sectors) to increased competition." Since 1984, reform has taken place in the electrical, telecommunications, banking and mining industries, which were all state-owned to a large degree.

The government privatized

in two phases. First, enterprises (such as Telecom, the telephone company) were transformed into a state-owned, limited liability corporation. This allowed the government a measure of control but also put pressure on the enterprise to seek a profit. Once the company was competitive, government regulations were decreased and the corporation was fully privatized.

No turning back

Though the sale of the telecommunications enterprise, still under way, will aid the government in reducing its debt to below 50 per cent of GDP by the end of 1992, the price tag has been high. Staff numbers, in the telephone service alone, have dropped from 25,500 to 17,500 and unemployment is becoming hard to deal with as many unneeded people are laid off. Douglas admitted there is an "initial increase in unemployment" after privatization, but that it is to be

preferred over having a bankrupt country.

There were speakers from many other British Commonwealth countries, as well as from the root of privatization, Britain. Speaking for Canada, Minister of State John McDermid related Canada's approach, which he termed as "cautious and low-key, a typical Canadian approach." In this manner, he believes, the public's interest is not jeopardized and problems such as regional disparity are dealt with.

Tissa J.M. Jayasinghe, on the Presidential Commission on People-ization of Sri Lanka, pointed out how as a developing country, Sri Lankan privatization required a different approach. There, public awareness was important, he explained, as the public had to be convinced of the burden of public enterprises and the need for privatization.

Officials from both Poland

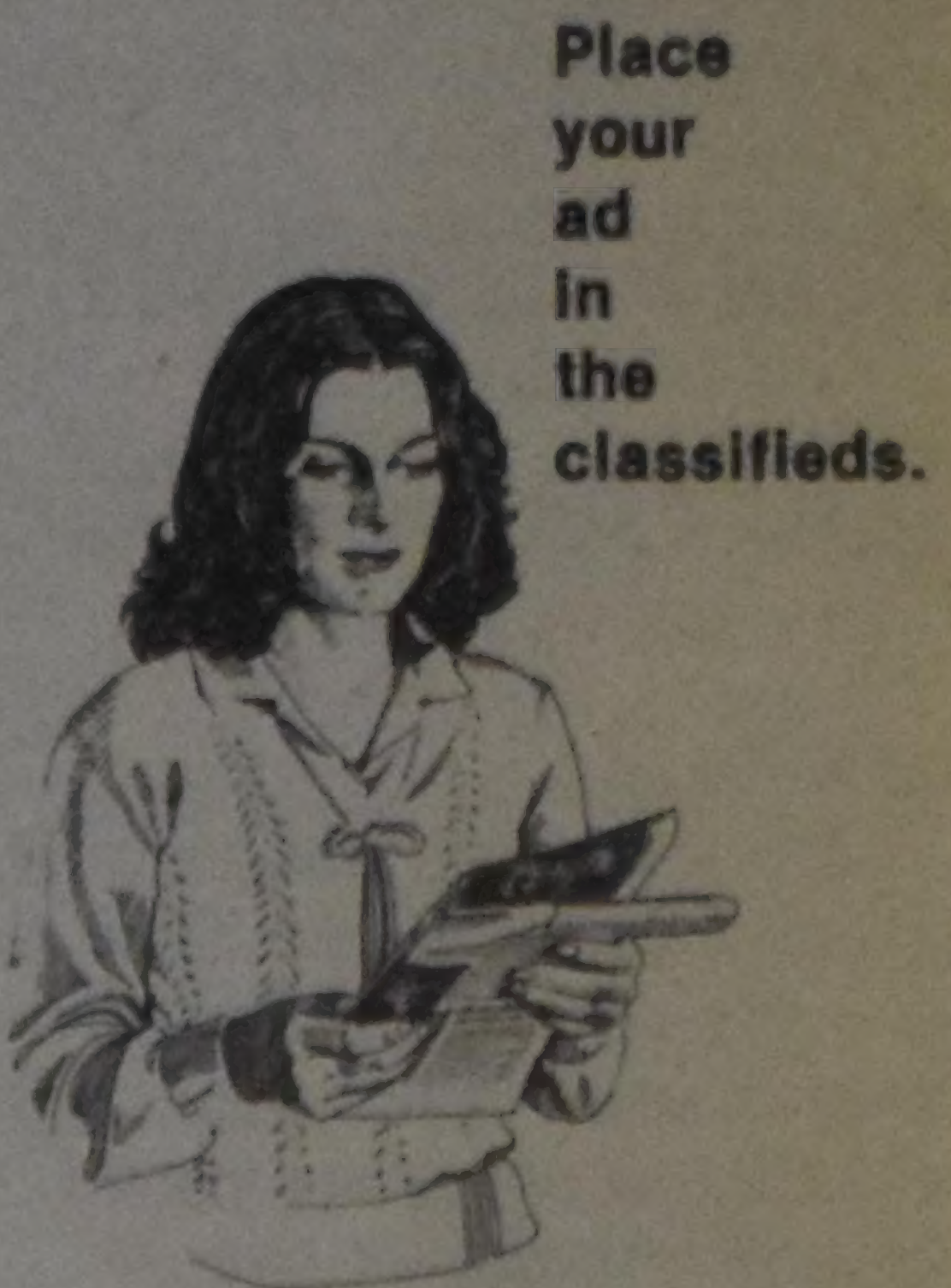
and Romania shared a common struggle of the massive task of privatizing, especially with no money in the countries available to buy the public enterprises.

Sessions were also presented on the benefits of privatizing municipally owned enterprises. Successful examples of privatization were cited in bus service, garbage pickup, highway maintenance and water and sewer services, among others. Privatization of social services was also discussed, though speakers had different methods of implementing privatization in this field while retaining the public's best interest.

The congress, sponsored by the Institute for Saskatchewan Enterprise, was a shot in the arm for people involved in reducing government ownership. Roger Phillips, president of the Institute, frankly pointed out that the conference has shown that no country has "turned back the

clock" on privatization. To provide delegates with information on how to go about privatizing and to learn from enterprises already privatized, each delegate will receive a book of all speeches presented at the conference.

John Middel attended the conference as a student delegate from The King's College, Edmonton.



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Will Jacob Luitjens, like Imre Finta, be found 'not guilty'?

Stan de Jong

OTTAWA — More than a year has gone by since he had his day in court, but Jacob Luitjens is still waiting for a ruling from Mr. Justice Frank Collier of the Federal Court of Canada as to whether he will be the first Canadian stripped of his citizenship for committing war crimes.

Luitjens, now 71, is a former botany instructor at the University of British Columbia

and was convicted in absentia by a Dutch court in 1948 of collaborating with the Nazis. He was given a life sentence.

Luitjens cut his way out of a Dutch detention camp in 1946, lived in Paraguay for years and arrived with his wife and three children in Vancouver in 1961 (see story in *Calvinist Contact*, June 9, 1989).

At issue is whether he lied about his past when he applied for his citizenship in 1971, writes David Vienneau in the

Toronto Star (May 22, 1990). If Justice Collier rules that he did, Luitjens could be deported.

Federal documents filed with the court indicated, according to the *Star*, that Luitjens collaborated with the German Gestapo by rounding up Jews in 1942 and delivering them to Nazi authorities for detention and torture. Specifically, the documents say that Luitjens was part of search parties in 1944 and 1945 that pursued and shot Jews trying to escape

detection by the *Landwacht*, a hated Dutch militia controlled by the German Nazi SS.

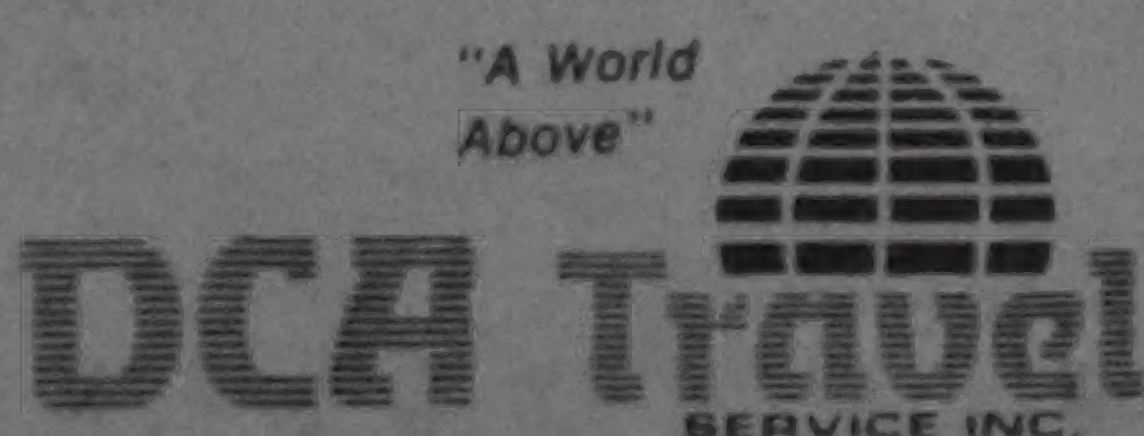
Sol Littman, Canadian representative of the Los Angeles-based Simon Wiesenthal Centre was reported as having said he is impatient for a decision, even though "it was a difficult case that raised new legal issues."

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McDougall urges quick passage of C-21

Stan de Jong

OTTAWA — A just-released Decima research study shows that 66 per cent of Canadians support the federal government's plan to shift resources from Unemployment Insurance benefits to increased job training.

Cinema
Summaries
returns
next week.

The government introduced *Bill C-21, an Act to Amend the Unemployment Insurance Act*, on June 1, 1989. But its passage is being delayed by Liberal senators, led by the feisty Alan MacEachen, say government spokespeople.

Federal minister of employment and immigration Barbara McDougall, frustrated by the senators' stalling tactics, but obviously elated with the results of the Decima study, said, "This survey confirms public support of the government's initiative to change the UI program and the public's awareness of the urgent need to upgrade and enhance training opportunities for all Canadians."

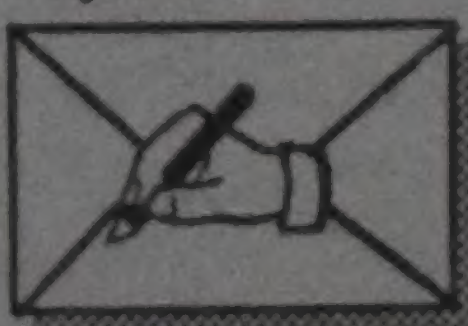
McDougall added, "Liberal members of the Senate should listen to two-thirds of Canadians who support the LFDS (Labour Force Development Strategy) and pass C-21 so we can get on with the implementation of LFDS for the benefit of all Canadians."

Other findings of the Decima study include:

- a majority of Canadians (53 per cent) are aware that changes are being proposed to the UI program;
- Canadians believe the UI program is working well or very well. Last year the approval rating was 52 per cent;
- nearly one-half of the population recognize that the government is planning to spend more money in the area of training;
- compared to last year's figures, 11 per cent more Canadians feel that Canada has a less skilled workforce than its main competitors;
- fifty per cent of the public believes it would be difficult to find a job of similar quality in their region should they lose their current job.
- Canadians want flexible job training programs, and employers and the federal and provincial governments were all seen as having a responsibility to fund skills training programs.

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The Meech manoeuvring has taken on the distinctly distasteful character of an underhanded deal in used and dilapidated vehicles. Senator Murray travelled from East to West and back a couple of times and premiers came calling at 24 Sussex Drive. It was a picture of frantic wheeling and dealing that fitted a cattle auction better than a country trying to formulate some constitutional agreement. Whether Meech passes or not, this country will never be the same again. The scar tissue of deep wounds will never vanish. At the time of this writing there were some indications that Monsieur might pull something out of his hat.

★ ★ ★

The abortion bill, which satisfied nobody, went to the Senate when the House of Commons approved the legislation by a surprisingly close vote: 140-131. The World Health Organization reported that 125,000 women die every year as a result of illegal abortions. The Soviet Union heads the list followed by Indonesia, Pakistan, Bangladesh and the Philippines.

★ ★ ★

It might come as a surprise, but it is true that Canada contributes double in Foreign Aid compared to the U.S. in percentages of Gross National Product, but only half as much as Norway. It is interesting to see the actual foreign aid expenditures in billions of U.S. dollars: U.S., 10.1; Japan, 9.1; France, 6.9; West Germany, 4.7; Italy, 3.2; Britain, 2.6; Canada, 2.3; Holland, 2.2; Sweden, 1.5; Australia, 1.1; Norway, 1; Denmark, 0.9; Finland, 0.6; Switzerland, 0.6; Belgium, 0.6; Austria, 0.3; New Zealand, 0.1; and Ireland, 0.1. And who do you think receives the most foreign aid? Israel! Canada is not doing too bad, I judge.

★ ★ ★

Mikhail and Raisa Gorbachev were in Ottawa. Not to do anything important, but rather to recuperate from jet lag. When he was asked questions about the independence declarations of the Baltic states, he remarked about the unity of our country even though Canada is a multicultural society. Makes you wonder whether he was briefed about Canada at all.

★ ★ ★

Union contracts in the automobile industry are to be re-negotiated this year. Bob White, president of the Canadian UAW promised a tough stand. Job security will be on top of the list and there will also be wage demands. In order to underscore that point, Mr. White referred to the president of General Motors, whose pension was set at more than one million dollars per year. That is slightly more than

the Christian Reformed Ministers Pension fund allows folks.

★ ★ ★

The government's fiscal year ended on the last day of March. The Finance Minister announced that the year's deficit was \$1-billion less than expected. The minister's pocket calculator registered the year's deficit at \$29.5-billion. The bank rate, however, keeps rising like warm air in a cold country. Up, up and away. The Japanese Sony concern is doing a whole lot better. It reported over the same period a 42 per cent increase in profits, amounting to something approaching a billion.

★ ★ ★

Montreal should have won the Stanley Cup; it would have taken Bourassa's thoughts off the Meech Lake Accord. For a while, at least. Instead, Pocklington's pack skated away with it just about at the time when the tulips had finished blooming. The world cup soccer competition will start next month in Italy. The games will draw more spectators than there are cockroaches in an average Toronto housing tower, and that's an awful lot.

★ ★ ★

Remember 1967? Expo? The future belonged to us, we were told. It's a different country now — split like heavyweights between rounds and ready to come out fighting. What happened?

★ ★ ★

Gorbachev and Bush will settle particulars about Germany's reunification, which is already a fact. The Russians still remember that they lost 20 million people in

the war with Germany. Gorbachev is a beleaguered man at home. His political rival, Yeltsin, became president of the largest republic. Soviets are hoarding food in anticipation of expected meteoric rise of prices.

★ ★ ★

Arafat submitted his five-step plan to the U.N. Security Council in Geneva: U.N. troops in the occupied territories, sanctions against Israel, no more settling of immigrants in the occupied territories, an international conference on the Mid-Eastern crisis, and a special U.N. envoy who will report directly to secretary-general Perez de Cuellar. Israel, so says Yitzak Shamir, was not in favour. No kidding!

★ ★ ★

Trouw reports with pride that the world's first public washroom for dogs has been constructed in the city of Nymegen. *Calvinist Contact* herewith offers congratulations to the city.

★ ★ ★

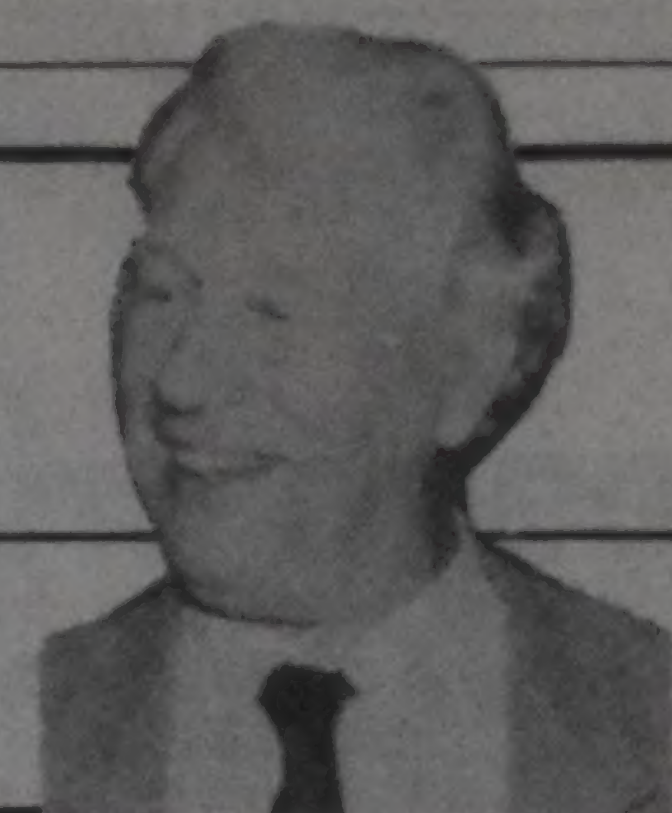
Ever heard of Felix Houphouet-Boigny? He is Africa's senior head of state, heading the Ivory Coast country. The country has only one political party, a sort of applause machine, which has already given Mr. Houphouet-Boigny six five-year terms. The party meets again in June to choose a leader. The suspense is killing us.

★ ★ ★

Polish railroad workers have gone on strike and the trains are not running in Poland. The workers are united in a communist union. Lech Walesa asked the strikers to get

Pressreview

Carl D. Tuyl



back to the old locomotives. Not so long ago Walesa was on the other side of the process.

★ ★ ★

There are still a lot of unanswered questions in life. What does a Scotsman wear under his kilt; and what does the minister wear under his robe on a hot summer day?

★ ★ ★

Speaking about Scotsmen: The Free Presbyterian Church of Scotland experienced a secession last year when dissidents started the United Presbyterian Church of Scotland. The Free Presbyterians decided not to sue the United Presbyterians for the real estate that was lost in the split. The Free synod "left it to the God of the whole earth to restore the property in his time and in his manner." From here, a true presbyterian benedictory expression of praise for that synod. May the synod to which I shall depart shortly be endowed with the same kind of wisdom.

★ ★ ★

We have all seen pictures of that gigantic statue of Christ in Rio de Janeiro. Currently the statue is surrounded by scaffolds. I wonder whether there is any symbolic meaning to that: Christ in scaffolds.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.



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Editorial

Meech crisis could give Canada a soul

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:

(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

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Publication dates:

Calvinist Contact is published weekly on Fridays except for **July 6, Aug. 3, 10, Sept. 21 and Dec. 28**, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:

Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:

Calvinist Contact (USPS 518-090). Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising:

Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue.

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Printed in Canada.

Subscriptions	Canada	United States
Six months	\$18.50	\$17.00
One year	\$32.50	\$28.00
Two years	\$60.00	\$51.00
Three years	\$90.00	\$76.50
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One thing that this Meech Lake impasse may be accomplishing is that some of us will end up feeling more strongly about Canada. I'm not one for stressing nationalism a lot, having seen the results of extreme nationalism on the part of Germans during World War II and having recently talked with hyper-nationalists in South Africa. Every country has its percentage of fanatics, and national television has shown some of them in eastern Ontario wiping their feet on the Quebec flag! May we be spared too high a number of these misguided zealots. There are times, too, that the presence of civil religion in the U.S.A. prevents Americans from being a neighbour to Latin Americans. So I don't like nationalism when it means my country or my language right or wrong, or my people first no matter what.

But surely there is nothing wrong with a healthy dose of patriotism. One may feel good about the country of one's birth or adoption. And isn't it a positive thing to try to maintain one's independence as a people or nation? When it comes to such innocuous but beneficial activities as trying to preserve one's culture, language and traditions, providing the cost is reasonable, one can only encourage those engaged in them.

Why then is it that so many Canadians seem to be lacking in fervour when it comes to keeping this country together? Is it because many of us were not born here? Somehow, I don't think so. In my experience, those who have adopted Canada as their country seem to have strong feelings about it.

I have a theory that Canada is lackadaisical about its own identity because it never went through a revolution and it never had to defend itself on its own soil in any serious way. Forgive me if I pass lightly over the few skirmishes between Americans and Upper Canada Loyalists. Canada is the offspring of conferences and resolutions and it reflects this tameness in its national character.

It is true that Canada was heavily involved in a number of foreign wars and distinguished itself on the battlefield, especially in the World Wars. But Canadians have a tendency to forget these moments of courage and unselfishness. Columnist Douglas Fisher writes eloquently about this in a May 9 article in the *Toronto Sun*. He had just returned from a visit to the Netherlands where he helped commemorate the 45th anniversary of the surrender of the Germans after the Second World War.

National pride

Fisher marvels about the way the Dutch remember each year with "signs, flags, speeches and hearty public cheers and applause" what the Canadian soldiers went through. He finds this unsettling when "put alongside the massive indifference or ignorance at home about the actions and the casualties taken before the surrender came on May 5, 1945."

There was another thing that struck Douglas Fisher while he was in Holland. He watched the Dutch sing their anthem. "I've only been able to find a very few Dutch not joined in singing their national anthem from first word to last. Really singing it out," he writes. "None of that slow creep into actually mouthing the words aloud well after the music begins so certain at a Canadian gathering." (It is noteworthy that the Dutch national anthem stems from the days of the liberation of Holland from Spanish rule. The Canadian anthem does not have such an emotional context.)

Finally, Fisher comments on the way the Dutch applauded when their prime minister and some of his ministers were walking by. Fisher was told by his host that this was courtesy applause "— due respect for the office rather than partisan approval or personal enthusiasm." It makes Fisher sigh and wish that Canada could have the "brand and strength of unity which the Dutch show so squarely."

I know what he means. I, too, regret the lukewarmness that so many of my compatriots display towards their "home and native land."

A mediocre country?

Three weeks ago I was travelling by plane from Amsterdam to Toronto. One seat over from me sat an Australian who had started a small business in the Niagara region. He found it very easy to compete in Canada, he said, because Canadians lack the entrepreneurial spirit. It's good for us, he said, but at the same time, he lamented the fact that Canada was "so mediocre. Which other country defines itself in terms of what it is not?" he asked.

It hurts to hear this, but unfortunately, there is much truth in his observation. Our mediocrity may have something to do with our geography. Canada may be too big for its 27 million people with all their regional interests. Maybe nature, so powerfully present in vast expanses of prairie and mountains and tundra and icefield, has always subdued us.

A secular spirit

But that explanation does not quite satisfy. There is, in my opinion, a more serious problem that keeps us from being a strong people. Canada suffers from a lack of spiritual depth. Just as a visit to Holland made Douglas Fisher realize how unpatriotic Canadians are, a visit to South Africa made me realize how secular Canada has become over the years.

There are many reasons for this, but one reason can be found in the fact that Canada's mainline churches have never taken a very critical stance over against the prevailing culture. The churches and the culture were often one. The Catholic Church sanctioned the status quo in Quebec, until the church became almost irrelevant there a few decades ago; the Anglican and Presbyterian churches (since 1925, the United Church) baptized the leadership and their ways in English Canada. Christ was hardly ever allowed to prophetically address and transform Canadian society.

Today we are reaping the fruits of this spiritual malaise. The unwillingness of the government and most politicians to come up with an abortion bill that is either pro-choice or pro-life tells the story. We do not commit ourselves one way or the other. So perhaps it is a good thing that this country is running stuck. And maybe it is a good thing that the legacy of last-minute deals (Trudeau's Constitution and Mulroney's Meech Lake) is failing us.

A new opportunity

Maybe this is going to be Canada's finest hour after all. Instead of slugging it out on the battlefield (who needs wars to attain national identity, anyway?), we have a chance to face the issues squarely that now divide province from province. Maybe Canadians can use the time of controversy to test the spirits of secularism and of accommodation to a culture sliding into spiritual, ethical and moral relativity.

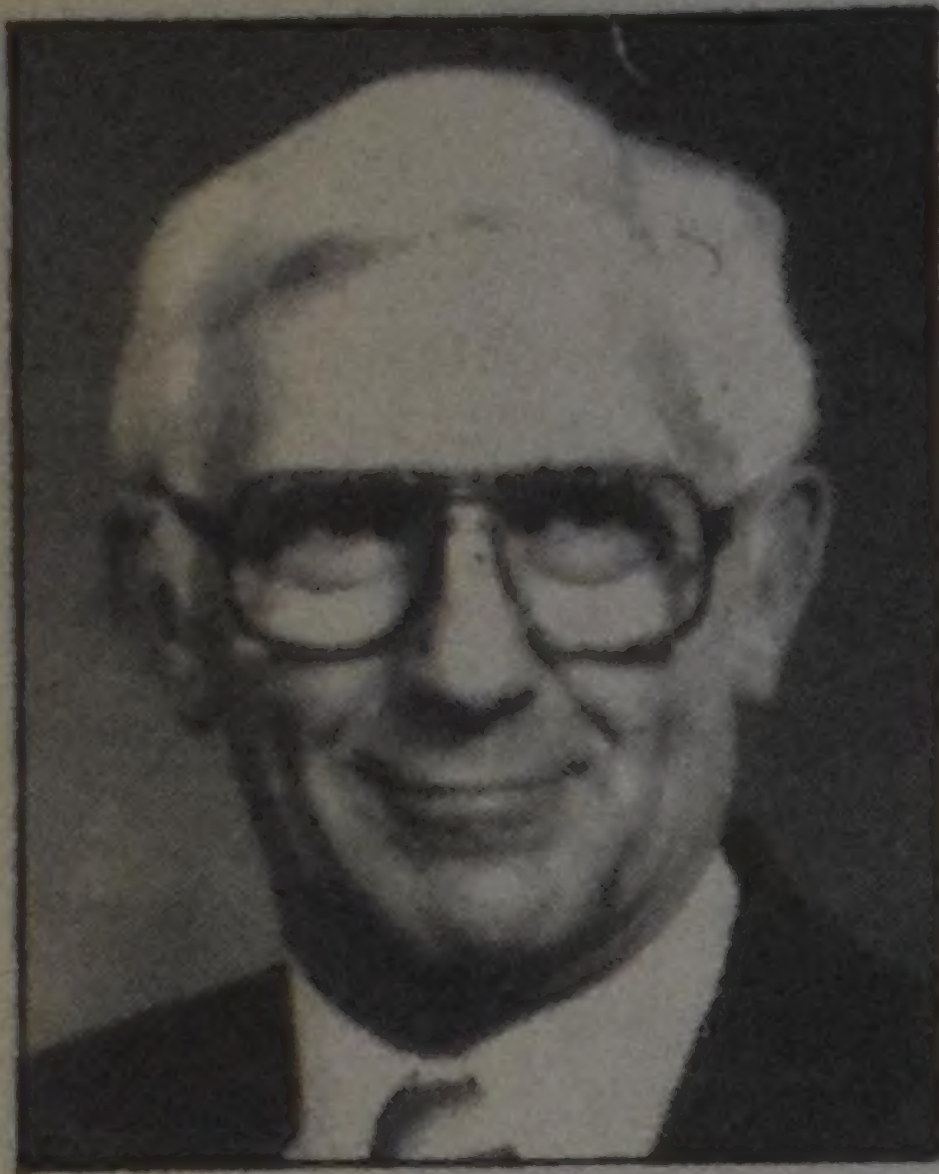
Maybe, after the dust has settled, we can sing "O Canada" with greater fervour, not at hockey games, maybe not at cenotaphs either, but at community functions that seek to promote the welfare of our neighbour, and at national occasions where those elected to office are acknowledged as those placed over us by God to govern us.

At the same time, we Canadians do well to heed the words of a contemporary testimony entitled "Our World Belongs to God" (a document of the Christian Reformed Church): "We are to obey God in politics, pray for our rulers, and help governments to know his will for public life We urge governments to ensure the well-being of all citizens We call on our government to work for peace."

Christ has a message for Canada: stand on guard, spiritually!

BW

SKYLIGHTS/WILLIAM R. RANG



Of pastors and idiots

There is an old Dutch saying that admonishes people not to live too close to their pastors if they wish to honour them. The underlying thought in this saying undoubtedly is that pastors "live in glass houses" and their persons are easily subject to criticism. Someone remarked that the "heavier" the congregation, the heavier also the ammunition fired at the Lord's undershepherds. Be that as it may, pastors know that the beefs are many and the bouquets few.

In this regard, too, there is nothing new under the sun. During the Golden Age in the Netherlands, people had nasty things to say of the men "in the wooden pants." Dutch historian Algra observed that in the prosperous 1600s ministers were often looked down upon. He cited the mayor of the city of Haarlem, who observed that ministers "usually sprouted from the scum and ruffraff of the common, uncultured and ignorant people."

Even the esteemed Jan Pieterszoon Coen, the first governor-general of the Dutch East Indies, had little good to say about preachers. He urged the government to stop sending "idiots" to the colonies to pastor the congregations. Yet his problem was a different one. It seems that seminary-trained pastors did not feel called to the far-away lands and that, therefore, lay-preachers were sent instead. Furthermore, the meaning of the word *idiot* did not have the same ring in the year 1600 as it does today. An idiot was merely an uneducated and untrained person (The term also used for Peter and John in Acts 4:13).

The other extreme

Certainly, at first, Dutch pastors were rather poorly trained. However, it did not take long for this to change. Soon the congregations complained about sermons that were too learned and too long. Busken Huet observed that synod, which he called a theological club, caused clubs and societies to emerge in such an astonishing number that it could be expected that the Netherlands would be turned into a theological nation.

It must be observed that at the turn of the 16th century the salaries of the pastors were dishearteningly low. Most had to look for extra incomes. Some turned into quacks, others kept boarding houses. It even happened that a pastor made moonshine; and it is known that the wife of a Reverend Rosaeus owned a brewery. In the country, the parsonage was often a farm. Around 1640, the pension for a pastor's widow varied between 20 and 35 guilders per year, incredibly low by any standard.

Precisely because most pastors had come from simple background and also because they lived in relative poverty, they were loved and esteemed by the ordinary people. The *dominee* was "one of them," one who understood their difficulties and poverty. Out of it grew the honour and respect that ministers enjoyed for so many centuries in the Reformed community. According to Coen, "they became courageous, wise, humble and peaceful as a servant of God ought to be."

Although the pages of church history do not tell us that congregations learned through the years to respect their pastors, the fact remains. In reality, the love and admiration for the undershepherds became so great that they were looked upon as being well above the flock in dignity, knowledge, reverence and power. The older ones among us remember this well.

Yet it is also true that the pendulum seems to change into the other direction again. Oral Roberts, Jimmy Bakker and Jimmy Swaggart are contributing to this decline.

If it is true that the flock must give double respect to elders who serve well, triple honour should be given to pastors who by word and deed demonstrate that they are "reverends."

The Lord demands it, I'm sure.

William Rang is principal of the Christian School in Dunnville, Ont.

Letters

Who bears the guilt for Christ's death?

I was very disturbed to read in a letter by Tanny Arnoutse (C.C. May 25) her argument that "the Jews who killed Jesus" also kept the Sabbath. Her point seems to be that the validity of their keeping the Sabbath is negated by the fact that they killed Jesus. Is what God says negated because his followers mess up?

I will not address the Lord's Day issue but I do want to raise what I feel to be a more serious

problem in the letter.

For generations, the epithet "Christ Killers" has been used to excuse all levels of anti-Semitism and to justify all manner of abuse of the Jews. If we think about it we know there cannot be a justification for this. If there be vengeance required (and there isn't because Jesus forgave them with his dying breath) it belongs only to God. Secondly, it was the *Romans* who put

Jesus to death even though it was at the request of some of the Jews. Do we now use "Christ killer" to repudiate the views of Rome? Thirdly, do we not believe that we collectively killed Jesus, that it was our sins that crucified him?

Please let us not fall into the easy route of letting the Jews be the scapegoat of our anger and disagreements.

Coby Veenstra
Hampton, Ont.

Leave God out of the cartoons

I have read *Calvinist Contact* as long as I have lived in Canada and would not like to be without it. But if the cartoon "Beyond Belief" deals with God and the Bible, then you are making light of something that

is holy.

Make cartoons of every-day life, but leave God and the Bible out of it. We did like the writings of Syrt Wolters and Herman de Jong. I hope I can renew my subscription. It's up

to you.

Mrs. A. Van Veller
Sarnia, Ont.

Language issues not new to Canada

William Stewart
(Canadian Scene) — Issues over language have occurred periodically in Canada for 200 years. Historically, religion also has figured in the disputes.

Roman Catholic missionaries were with the first settlers of New France early in the 17th century and the clergy became the keepers of that faith and of education in French when England acquired the territory in 1763.

Arriving British settlers were largely Protestant and some from the British Isles were as hostile to French Catholics as the French-speaking clergy were anti-Protestant.

It has been said lightly that Canada developed upon a foundation of obstinate attitudes and colonial outlook.

The economic state, federal and provincial conditions and rivalries and influences in the world have had a part in cultural relationships, and language differences and their tolerance.

French civil law was recognized in 1774 by the British regime in what is now Quebec at the time of unrest in the American colonies. Use of the French language in the Quebec assembly dates from 1791 shortly after the American Revolution.

English was dominant in the other colonies in Canada and then through the years developed into the overwhelming language of North America and the international language of business.

Following rebellions in 1837 and 1838 in Quebec, then known as Lower Canada, English only until 1848 was the official language of the joint Province of Canada that combined Quebec and Ontario territory.

When the country of Canada was created by the Act of Confederation in 1867, both English and French became its official languages. Concern arising from the United States civil war was an important motive behind the Confederation agreement.

'Religion' was too

Hostility based on religion played a large part in the hanging of Louis Riel in Regina in 1885 and the French-speaking Metis rebel became a martyr in Quebec.

Religion as well as language figured in disputes over French schooling in the Western provinces and Ontario and the issues have not yet disappeared.

Louis St. Laurent and Pierre Trudeau, both Prime Ministers

who were from Quebec, impressed English-speaking parents across the country by their fluency in English and French and partly account for the fact some quarter-million or more English-speaking children are in French immersion courses in Canadian schools.

In recent years, with decreased prominence of religion in education, language worries have been attributed in Quebec to a declining birthrate and elsewhere in Canada to the cost of English-French bilingualism.

The example of Europe particularly is that knowledge of a national language and other languages as well is a valuable personal advantage in a career and also a great cultural asset.

BEYOND BELIEF



For the time being...

Adrian Peetoom



Mixed emotions

In early May I was one of 15,000 at the annual conference of the International Reading Association in Atlanta, Georgia. On the evening of the first day I attended a distressing meeting. A number of American classroom and academic teachers shared their anger and frustration.

It seems that they (and many more across the U.S.) are targets of systematic attacks by well-organized and well-financed right-wing groups, often consisting of determined "born-again Christians" who believe that "phonics" and "workbooks" are God's instruments for the teaching of reading. I saw some of the

documents and heard others described: vicious distortions, evil innuendo, dangerous ignorance — a modern fascism, but often effective in influencing public policy and often a personal threat to almost defenceless local teachers.

All I could do that night was to tell my colleagues about my own distress, being a child of Christ and having to witness how brothers and sisters (if they are — I wondered) treat my friends with anything but Christ-like love.

Pre-cooked

I got some new insights into the world of politics. Political

parties and legislative debates are becoming irrelevant to the way political power really operates. More and more, well-financed special interest groups — economic and ideological, working with professional lobbyists — "buy" and "sell" elected politicians. In many cases the real decisions have been made long before the public gets to see a "debate." But what frightened me that night is a peculiar [southern] American viciousness, as shown also in the last presidential election and the recent Texas campaign to elect a Democratic candidate for governor. I felt chills of fear that night, for my friends, and for us all in the end.

Things got a bit better after that first night. The speech at the official opening session was given by Coretta Scott King, widow of Martin Luther King Jr. Over 5,000 people saw and heard a woman of great dignity and faith, whose unique black-Baptist brand of eloquence invited us to opt for non-violence as the way of the Suffering Servant.

Just before she spoke, an

"ordinary" classroom teacher was called up, and in full view of all those thousands she received the annual "Nila Banton Smith Award": \$1,000 and a plaque to recognize exemplary teaching. Her acceptance began with a quotation from scripture: "Commit to the Lord all that you do, and your plans will be fulfilled" (Prov. 16:3), and the rest of her words confirmed the deep faith out of which this reference came. Ironically, her views on teaching reading were the very ones the "born-again" so viciously attack!

Take away the bushel basket

At a cocktail party the next day I met two potential authors, and their Christian faith so obviously formed the matrix of their thoughts that I encouraged them to make that faith explicit in their writing. They were surprised, but I reminded them of what their colleague had said in front of 5,000 people the day before. "Maybe the time has come to speak more boldly," one said thoughtfully. I have a feeling

both of them will.

And the day after that I sat at dinner with a friend from Columbia, Missouri. She too talked about her faith: about how she had left (the Roman Catholic) church when her husband abruptly left her for a younger woman and her church knew not how to be a pastor; how much later a priest at the local Newman Centre had begun a slow process of coaxing her dormant faith back to life; how she too had caught the scripture reference by that prize-winning teacher. She had been present at that sad meeting the first night. She told me how my words had strengthened her.

Mixed emotions. Christians using Christian words for the purpose of hate and persecution. But also solitary voices who, in fear and trembling, take candles from underneath baskets and set them on a hill. Mixed emotions.

Adrian Peetoom is an author and editor who wonders sometimes whether it's not too easy to have faith in Chatham, Ont.

Food for diners in the future

Marcus Van Steen

(Canadian Scene) — The rapid increase in the world's population is posing a problem which some scientists are beginning to tackle. How will it be possible to provide enough food for all those extra mouths? The amount of arable land is already shrinking in many parts of the world, and unless pollution is brought under control the world's lakes and oceans will be producing less and less for our dinner tables.

According to Murray Moon-Young of the University of Waterloo in Ontario, a way has

been found to produce large quantities of food free of toxins and requiring very little agricultural activity. The procedure is a simple one. It amounts to feeding a microscopic fungus onto vegetable waste. At present such waste is a costly problem when it has to be carted away to be buried in a landfill site. This waste, such as the sawdust from lumber mills, the debris from pulp mills, and the organic garbage from canning factories, now becomes a valuable soil on which these tiny organisms will thrive and keep reproducing themselves.

No fertilizer is needed and no further attention. They reproduce so rapidly that they may be harvested two or three times a year.

'No meat' meat

The crop is processed into semi-soft blocks of mushroom-coloured matter which can be turned into a wide variety of dishes with a minimum of preparation and cooking. It can be shaped like a chicken breast and made to taste like chicken. Or, with appropriate colouring and flavouring, it

can become a salmon steak or a beef fillet. The technology to produce almost any flavour has been available for years and is being used in a great many products that are available in many countries, including Canada.

One company in England has been producing and selling this new-style, fast-growing foodstuff for more than a year and claims that its only problem has been in keeping up with the demand. Its best-selling items are a no-meat "meat pie" and no-meat

"Salisbury steaks."

Canada has not approved the new-style food product, but at least one Canadian company is making use of the technology. Dr. Moon-Young says the Mexican government has signed an agreement with a Canadian company to erect a pilot plant in Mexico to produce cattle feed from sugar-cane waste. Mexico has more sugar-cane waste than it wants but it has to import most of its cattle-feed so it is looking to the new technology to answer two major problems.

Film program produces independent filmmakers

TORONTO (Canadian Scene) — Filmmakers in Vancouver last year produced a bumper crop of feature films showing around the world.

Many of the filmmakers are graduates of Simon Fraser University's film program, which for several years has been equipping students with the knowledge and skills to develop their own project from first concept to final production.

"Our emphasis is on training all-round, independent filmmakers who'll be successful in a field which is changing very rapidly," says film professor Colin Browne.

"So, although we concentrate on the aesthetic and technical aspects, we teach students about the business as well."

Alumni like Sandy Wilson (*My American Cousin*, *American Boyfriends*) and Philip Borsos (*The Grey Fox*, *Bethune*) have produced highly successful theatrical features. Other graduates screen their experimental, dramatic and documentary films in festivals around the world. Many work in the industry in B.C. and across Canada.

The film program at Simon Fraser University, which is part of the centre for the arts, was recently given a vote of

confidence when a major in film production was approved. In the past, students completed the film program while majoring in fine arts or another subject.

An expanded film program will concentrate on experimental, documentary, and dramatic filmmaking, and offer courses in production, theory and film studies.

"There are opportunities for those who want to make original dramatic films in Canada," says Browne. "If we can produce better scripts, their films have a better chance of getting made."

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Church

Marian Van Til, page editor

Wounds call for watchfulness



Photo: Courtesy Ed Vandenberg

Dr. To Thai, his wife, Ly, and a friend pose with Toronto Lighthouse director Ed Vandenberg (l.).

Adrian Vandenberg

When you first meet To Thai you know that he has quite a story to tell. With a sparkle in his eyes and a sincere warmth in his greeting, Dr. Thai was eager to tell me about his story and how Jesus has become such a

vital part of it. I met him when he came to the Lighthouse for help with his income tax return.

Now in his late 70s, Dr. Thai was born in mainland China but spent most of his life in Vietnam. He was a surgeon at the Grall Hospital in Saigon

when the Viet Cong took control of the city in 1975. Because he had no political connections and treated people free of charge, the Communists at first allowed him to continue his occupation on the condition that he learned the communist doctrine.

But that changed quickly. First To Thai and his family were conscripted to work in the fields on weekends. It was during one of these sessions of hard labour, followed by a "re-education" class, that Dr. Thai told a questioner that he believed in Jesus. (He personally began to trust in Jesus just before the Communists took over). Soon he was removed from his position and detained in a concentration camp. There Thai spent the next three years.

A miracle from God

Pointing to the scars on his

wrists and ankles, Dr. Thai told of the terrible conditions in the prison camp, where he nearly died for want of food, clean water and basic sanitary conditions. He was in chains most of the time. He was not even permitted to take a bath.

"It's a miracle I'm still alive!" Thai exclaimed. If it weren't for the Lord, he told me, he might have committed suicide like many others in his prison.

Eventually the authorities released Thai in exchange for money. Thai and his family, like so many other Vietnamese who fled the country, managed to escape to Hong Kong by boat, but he lost one of his daughters during 50 horrible days at sea. Through sponsorship by churches in Canada, he and his family arrived in the country in 1980 and now live in Mississauga, Ont.

It is especially good to hear the witness of those who have experienced the power of Christ's resurrection in their lives. Thinking about my talk with Dr. Thai, I am reminded of the time when Jesus appeared to his disciples after he arose from the dead, showing them the nail prints on his hands and the hole in his side.

Seeing the wounds of fellow believers tells us of the victory that Jesus has already won. But it also reminds us to stand with those who are right now suffering persecution, torture, famine and imprisonment, whether they know Christ's saving grace or not. This is what keeps the Lighthouse doing the work it does.

Adrian (Ed) Vandenberg is general director of the Lighthouse in Toronto.

Christian Palestinians support *intifadeh*, are frustrated with Western Christianity

Barbara Baker

GAZA [Israeli Occupied Territory] (NNI) — Christian Palestinian leaders are lamenting the fresh outbreak of violence on April 30 in the Jabalya refugee camp in the Gaza Strip, just as Muslim Palestinians were celebrating Id al-Fitr (the religious feast marking the end of the fasting month of Ramadan) and as Christian Palestinians were protesting the invasion of a building in the Christian Quarter of Jerusalem's Old City by Jewish extremists.

"As a Christian and a Palestinian — and I am a Christian first — I feel very strongly about the things that are going on in this land," said Dr. Jad Isaac, a PhD in plant sciences at Bethlehem University and a Greek Orthodox layperson. "It is the Holy Land and Christians have been living here for many, many generations."

Approximately 10 per cent of the 1.7 million Palestinians living in the Israeli occupied territories of the West Bank and Gaza Strip are of Christian heritage traceable back to the first century.

No avoiding it

"When the *intifadeh* started," Isaac said, "we Christians were very much a part of it. We are not divorced from the rest of the Arab community, we are part of the larger Arab community that is suffering under the Israeli occupation. When the *intifadeh* started we Christians were actually very sympathetic with it, we encouraged it, and we sought ways to be a part of it."

"Many Western Christians think that the *intifadeh* (or

uprising of stones)," the 29-month-old Palestinian uprising against Israeli occupation of the West Bank and Gaza which first began in Jabalya, "is just throwing stones at the army, but this is just one of maybe 10 or 12 things going on," Isaac said.

"It's a voice coming out, saying to the Israeli military and to the Israeli community at large that occupation is evil and there should be a stop to oppressing people over and over and over again. We Palestinians are human beings, formed in the image of God, and we need to be treated as humans."

Continual suffering

"Each family on the West Bank, regardless of whether it is Muslim or Christian, has suffered tremendously under the occupation," Isaac concluded.

The most recent rioting, which left at least four dead and 155 wounded by gunfire from the Israeli Defense Forces (IDF), also left 12 Israeli soldiers injured by rock-throwing Palestinian youths.

"It's the highest number of casualties we have ever received in one morning," said Jorgen Rosendahl, Danish director of Ahli Arab Hospital, the only private hospital operating on the Gaza Strip, in an interview with *The Jerusalem Post* the afternoon of the fracas.

Rosendahl said the hospital, a 75-bed Christian institution operated by the Episcopal Diocese of Jerusalem and the Middle East, admitted 70 wounded. He said that two-thirds of the patients had been hit with live ammunition, adding, "The rest were beaten by soldiers." One government

facility, Shifa Hospital, reported it had treated 51 wounded the same morning.

Eyewitnesses alleged that the latest clash was precipitated by Israeli soldiers who mistook the approach of a large religious procession approaching their army camp. Returning from a Muslim ceremony for the dead marking the end of Ramadan at the Jabalya camp cemetery, the crowds were chanting the Islamic slogan *Allahu akbar* (God is great) and waving Palestinian flags.

Apparently assuming the protestors were about to overrun the small Israeli army outpost, possibly in retaliation for the shooting death of a young Palestinian boy by military guards earlier in the week, soldiers began firing tear gas at the crowd, estimated at 1,000. Once people on the fringes started throwing stones and bottles at the soldiers, the Israeli forces began shooting into the crowd.

An eyewitness said, "The entire Strip appeared to be in revolt, with thousands of people waving flags and chanting nationalist slogans, and burning tires everywhere." Electricity was cut off, a 24-hour curfew imposed, and the entire Strip declared a "closed military area" from which journalists were barred.

Five per cent in jail

Immediately following the flare up, Jonathan Kuttub, a well-known Christian Palestinian lawyer, said in Jerusalem, "Right now, five per cent of our entire male Palestinian population in the occupied territories between the ages of 14 to 55 are sitting in jail. So I think it is safe to say that among Palestinians,

almost everyone is involved in the *intifadeh*."

Since its inception in December 1987, the *intifadeh* has rallied Muslim and Christian Arabs alike in a call to non-violent civil resistance against their Israeli occupiers who captured the West Bank and Gaza in the 1967 Six-Day War. As a result, the past two and one-half years have been a reciprocal exchange between the Palestinians organizing frequent strikes to cripple transport and other services, and the Israeli military forces punishing the strikers with arbitrary detention, unending road blocks and extended curfews, particularly over the refugee camps. Some two-thirds of all the Arabs in the Gaza Strip live in refugee camps.

"We are feeling increasingly embittered with Western Christianity," commented one Armenian professor who lectures at the clandestine Birzeit University, forced to

meet secretly because all schools of higher education for the Palestinian population have remained closed since the *intifadeh* began.

"God does not favour one race — he's a universal God," the Armenian professor stressed. "We are seeing an increasingly unpleasant religious fomentation building here, and all the Western Christians talk about is this wonderful fulfilment of prophecy in which the Jews have taken back their land. The world has to face the facts: just who did they take it away from when they came?"

Currently, various Christian leaders who have vocally supported the *intifadeh* in either official clerical or lay roles are under "country arrest" and their passports denied for lengthy periods. Many have also suffered harassment in the form of repeated interrogations or extended detention by military authorities.

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Church of Scotland invites Billy Graham for 1991 crusade in Scotland



EDINBURGH, Scotland — The Church of Scotland General Assembly voted overwhelmingly to support the invitation of evangelist Billy Graham for a Crusade in Scotland during the summer of 1991 and to prepare the church for it.

"I am humbled and overwhelmed and will make this a matter of priority and prayer," said Graham upon hearing the decision. "Going to Scotland would be like going home, as the ancestors on both

sides of my family came from Scotland and Ireland."

Former general assembly moderator, The Very Reverend Frazier McClusky, commended Graham saying, "At this time in our country we have a high degree of secularism. I can't think of anyone more successful in making the gospel plain to all and sundry. I am encouraged that so many fragments of the Christian church are concerned to witness for one Lord."

According to Blair Carlson,

international crusade director for the Billy Graham

Evangelistic Association, the General Assembly's decision fits into the strategy of a Billy Graham crusade — which is built on the local church. "This type of outreach is a concentration of what the Church of Scotland has been doing for years," he said.

Graham last held a mission in Scotland in Glasgow in 1955, when more than 2.6 million people attended over six weeks — the largest total attendance

of any mission in his 40-year ministry. Last summer, 17 cities throughout Scotland carried live telecasts of the Mission 89 meetings held in London.

The Crusade committee is still working with football clubs in two major Scottish cities to confirm dates and venues for meetings next summer, before finalizing their invitation to Graham.

Growing religious freedom for Albania

Douglas Ens

LOS ANGELES, Calif. (NNI) — Sweeping legal reforms recently introduced in Albania could translate into increased religious freedom for Christians living in one of the world's most staunchly atheistic and repressive regimes.

The reforms, enacted during Albania's parliamentary session on May 8, redefined "religious propaganda" as a non-criminal activity no longer subject to punishment. The change may mean an increase in religious freedom, including the right to hold public worship services and the return of church buildings which have been closed for over 20 years.

"I think we are seeing a wholesale change throughout the country," said Rev. Arthur Liolin, chancellor of the Archdiocese of the Albanian Orthodox Church in the U.S.,

in a telephone interview with News Network International (NNI) from his home in Boston, Massachusetts.

"People in Albania are calling it a rebirth," he declared.

Liolin said Albanians who have talked with him by telephone in recent weeks say the new religious reforms have already allowed them to "meet freely for religious discussions." Liolin confirmed it is apparent that religious discussion groups "will soon be officially permitted by the government."

Churches to reopen

According to reports from Albania, government officials meeting with U.S. General Secretary Javier Perez de Cuellar on May 11, promised they would reopen churches that have been closed since then-President Enver Hoxha banned religion in 1967.

The fact that Hoxha-contemporary and former hardliner Manush Myftiu, 72, put forward the decision to allow increased religious freedom in Albania shows a significant repudiation of Hoxha's outdated hardline policies, according to Liolin.

Liolin, who has personally received over 400 telephone calls from "euphoric" Albanians in the last month, said callers are surprisingly unabashed about identifying themselves as believers. "I greet them with the traditional Orthodox greeting, 'Christ is risen,'" he said. "They respond, 'Truly, he has risen.'"

Some callers, however, are more reticent and skeptical, claiming that they have not noticed any practical outcome to theoretical parliamentary reforms. "It's going to take a while before some of these decisions are sifted down," Liolin said.

A report by the official Albanian news agency ATA read: "It is our constant duty to enhance the care for human rights so that the relation between the state and citizen, society and the individual, respond to the current stage of material, cultural and social development of the country."

CSCE Chairperson and co-chairperson U.S. Senator Dennis DeConcini and U.S. Representative Steny Hoyer immediately responded by welcoming the Albanian

announcement and setting conditions for its membership in the conference.

"Albania will have to commit itself to respect the rights of its citizens to freedom of expression, association, and assembly, as well as freedom of movement. It will undertake specific commitments regarding the protection of the rights of members of national or ethnic minorities, as well as regarding freedom of religion, conscience or belief," stated a CSCE report.

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Out of Isolation

At the May 8 parliamentary session, Prime Minister Adil Carcani also announced a desire to join the East-West Conference on Security and Co-operation in Europe (CSCE), Albania being the only one of 33 European nations currently excluded from the conference.

Christian Reformed synod to convene next week: 'Headship,' church structure to occupy delegates

Marian Van Til

GRAND RAPIDS, Mich. — One hundred and eighty four men from across North America will converge on Calvin College in Grand Rapids, Mich., next week as delegates to the 1990 Synod of the Christian Reformed Church.

Issues which may turn out to have major impact on the lives of the denomination's 314,000 members are those which originate from reports by a "Committee to Study Headship" and a "Structure Review Committee," along with eight overtures from Canadian classes requesting that the church implement regional synods.

The "headship" committee was given a mandate to "provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church" and to "clarify the implications of the 'headship' of all men over all women in the church, not only with respect to the offices but with respect to the practices of the churches"

The committee concluded that while "weighty" arguments can be mustered to support the church's current assumption that male "headship" must be enforced in the church (thereby excluding women from the offices of elder and minister), "equally weighty" biblical arguments can be raised against that view.

The structure review committee has come up with a plan which it believes will streamline denominational administration: the authority chain would move from local consistories to classes, synod, a synodical administrative board (replacing the synodical interim committee), and seven major ministries committees (broadcast, diaconal, domestic, educational, publication, support, world) which would administer the denomination's various agencies.

The structure review did not include an examination of implementing regional synods, but most of the Canadian classes feel that their requests and the structure committee's recommendations are not incompatible.

The majority of the 43 overtures being brought before Synod 1990 deal with either of these two issues.

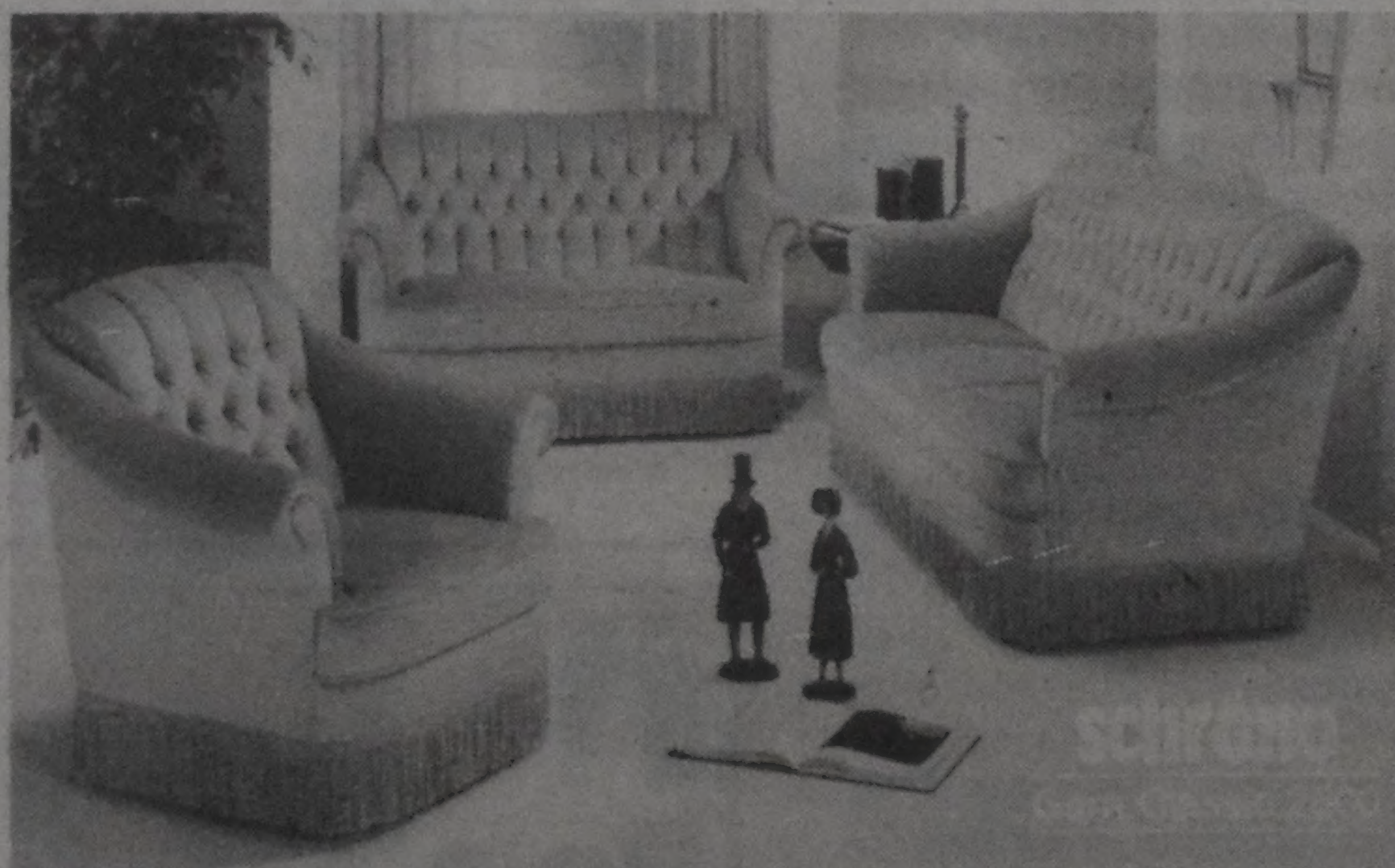
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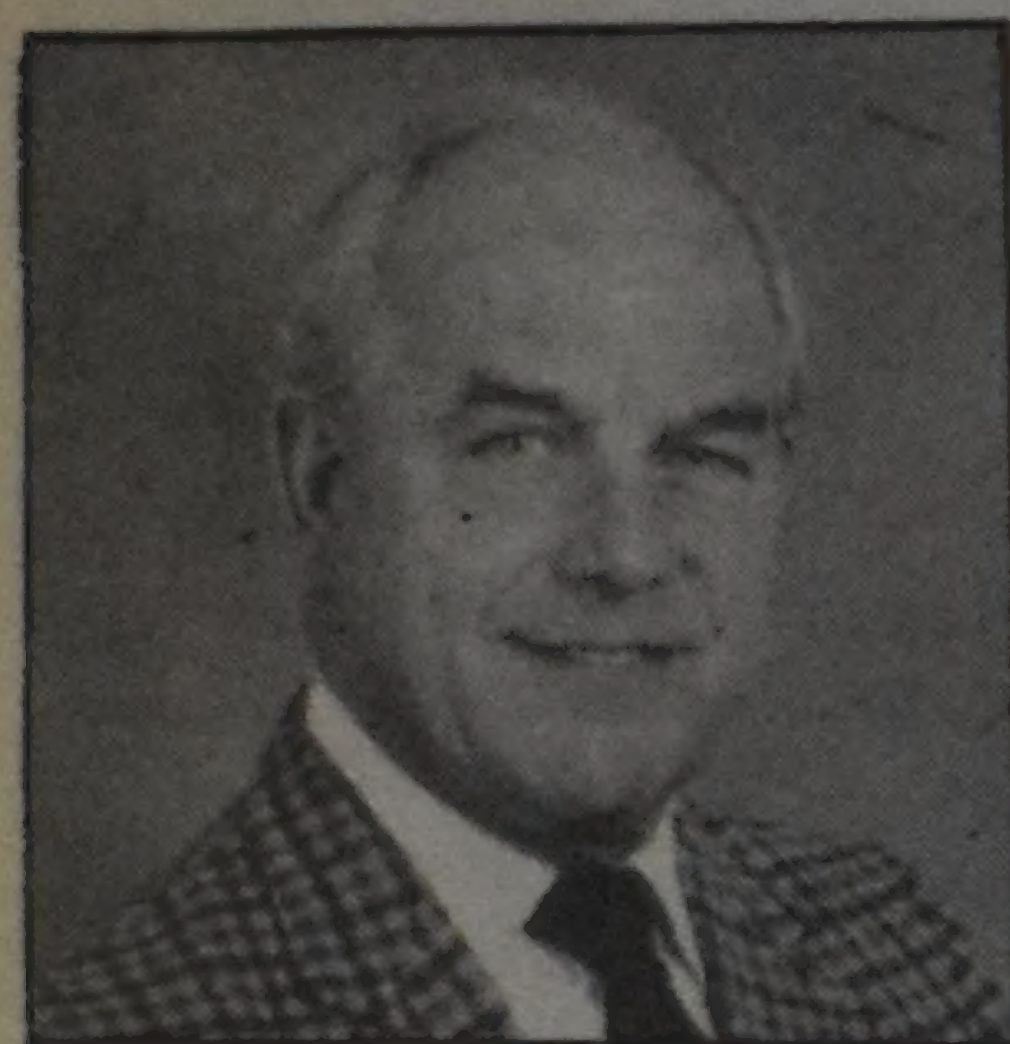


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Canadian Church Scene

Jacob Kuntz

New age

How should we deal with New Age thinking? The church cannot avoid the confrontation with this new system of thought. Is it as dangerous as some claim it to be? Or must we take a more open and flexible attitude towards it?

The *War Cry* of May 5, issues a strong warning against "New Ageism," a warning that will find agreement with many Christians. We read in "Commentary":

"God's people must be careful not to fall into the idolatrous error of saying that the world and creation are God, which is an old pantheistic idea. God is the Creator, and as such is distinct from what he has created. Much of the talk about the

spirituality of the environment and the sacredness of animal life is simply the ancient ideas of Eastern religions which have surfaced in our time as New Age thought. And New Ageism is in deadly opposition to the biblical truth that Jesus Christ is God revealed."

The *Mennonite Reporter* (March 19) advises us "to be wary about anti-New Age crusades, but also to be wary about New Age beliefs." It says:

"Some of the literature is unnecessarily alarmist. It throws too wide a range of thought and practice into one pot and too quickly paints the whole pot with the same brush. It too quickly closes off the possibility that Christians have something to learn from the New Age call for a return to spirituality in the midst of a technological, consumer society.

"At the same time, some parts of New Age thought are, in fact, heretical. New Age religion does require a thoroughgoing critique by Christians. The call to be both faithful to Christian views and open to other religions is not a retreat to some kind of wishy-washy 'both-and' stance, but a requirement for witness in a pluralistic setting."

Sensible advice

In *Christian Week*, April 17, we found two articles, both dealing with the fact that we see so much division in Canada at this moment, and that we show so little respect towards each other — and condemn each other so easily as "bigots" and "racists."

The editor writes:

"It seems as though there is something contagious about the spirit which is abroad in the world, and we in Canada have shown we too have the ability to show great anger and hostility to one another. Some of the expressions which have surfaced among both Anglophone and Francophone people are highly troubling to the future of this country.

"Without ignoring the serious issues involved in these tensions, I believe we need to cultivate a greater sense of fairness and mutual respect toward one another. We should be able to sense something of the feeling of humiliation that French people in Canada have had to deal with in times past when power and wealth in their own homeland belonged to others. We need to be able to sense the threat that it is to an enclave of six or seven million French-speaking people to be surrounded by a continent of

250 million English-speaking people.

"At the same time, Quebec needs to sense the frustration to English-speaking people when English rights are being shortened in Quebec while French rights are being extended elsewhere. A simple acknowledgement of both realities would be very helpful on both sides.

"We live in a time when Christians as citizens can be a great help simply by showing genuine respect for others, regardless of who they are. We will find many occasions when we will disagree with others, and when we'll need to say so. But we should make every effort to be people who show by our words and actions that we can hear others, and show respect for them, even while we state our disagreements. That, too, is part of the reconciling work to which Christ calls us."

In the same issue, Dr. John Redekop had an article entitled "Not all is bigotry that gets the label." From that article we quote the concluding passages:

"Many times calling someone a racist or a bigot is nothing else but a cheap way to deal with a critic who is asking some very reasonable questions. At other times it's a low blow at someone who happens to be in error but is not a bigot. It's high time we put aside all such use of epithets.

"I happen to think that

Premier Bourassa was in error when he brought about the French-only sign law. But that does not make him a bigot. Certain Ontario municipal governments have voted to remain unilingual English in their municipal activities but similarly that does not necessarily make them bigots.

"Some had convincing

financial reasons for doing so. Others, it seems, did not and simply acted unwisely. Some individuals may have been motivated by bigotry.

"Let us use caustic, inflammatory labels sparingly. Christians, in particular, ought to speak and walk circumspectly."

Guilt feelings towards Romania

The editor of *The Presbyterian Record* (April 1990) feels very uneasy and even guilty about the fact that the church in days past has been so vocal about South Africa — and that so little was said and done about the abuses and struggles in Romania. He makes the following observations:

"Our government imposed sanctions against South Africa, but it continued to trade freely with Romania, including help to build a Candu reactor.

"The deep desire within us all to back a winner no doubt played a part here as well. In South Africa we saw hope and felt certain that in the end people like Nelson Mandela would prevail. In Romania there seemed no hope.

"But none of these reasons

justified our silence and inaction, nor can they remove the appropriate guilt that as Christians we should feel for our neglect over the long history of repression in Romania. Christians have not been called to back winners.

"All of the post-resurrection stories and pictures of the heroic struggle of the Reformed minister Laszlo Tokes in both the secular and religious press, will not atone

for the failures of our past.

"If nothing else these events should call us to a new awareness of others in our world who suffer in obscurity, without hope. We are called to identify with them, to make their cause our cause, even when prospects for Easter seem dim and the only future visible remains a continuing procession to Golgotha."

Organ transplants

The bishops of Ontario have urged their parishioners "to respond to the pressing need for organ transplants," in a statement called "The Gift of Life." Dr. Calvin Stiller, chief of the transplantation unit of London University Hospital, said that this was, to his knowledge, the first time that the church has examined its position and come forward with a pro-active statement on "the retrieval of life and transfer of that to an individual who otherwise will die, be trapped on a dialysis or an artificial kidney machine or left without sight."

The bishops' statement was issued in connection with Holy Week. We quote the following passages from the news item in *The Catholic Register* of April 28:

"It's an extraordinary move," said Dr. Stiller. "I believe it will have a direct impact on the number of individuals who are in enormous need."

"At present," he said, "we fall behind at the rate of about 50 per cent each year in kidney availability alone. In addition to this," he said, "people die waiting for body organs."

"Although surveys would indicate that 90 per cent of individuals would want to donate their organs to

relatives after death," he said, "the fact of the matter is, less than 20 per cent do."

"Province-wide," said Catherine MacDonald of the Multiple Organ Retrieval and Exchange Program Ontario has a waiting list of 469 kidney patients waiting for a transplant. As well, organ donation has decreased significantly over the last year; kidney donations were down by 12 per cent; hearts by 19 per cent and lungs by seven per cent.

"The bishops, in their

Easter statement, said, 'The gift of a part of our bodies can be yet another way of manifesting God's self-giving love. The organ gift itself ... can bring renewed life to the one who receives it.'

"The bishops asked parishioners to openly discuss organ donation with family members and their doctors, and are encouraging them to sign either a donor card or the special form attached to their driver's licences."

A Lutheran voice on Christian education

The ruling of the Ontario Court of Appeal concerning religious education in public schools had led to a Lutheran "Statement on Christian Education."

We found it in the May issue of *NEWS*, the organ of the Ontario District Lutheran Church Canada (formerly Lutheran Church Missouri Synod). This Lutheran church has always been in favour of Christian schools. The statement says that the board of directors of the district supports Christian Education, not "religious education," for the growth and development of our children. It encourages the following:

1. Strong family units enriched by frequent worship experiences both in public and in the confines of the home;
2. The establishment of Lutheran parochial schools if the congregation(s) can support such institutions;
3. Regular attendance and

active participation by students in Sunday school and Vacation Bible School;

4. Involvement in a thorough course of confirmation instruction; and

5. Recognition that confirmation is the re-affirmation of a church life

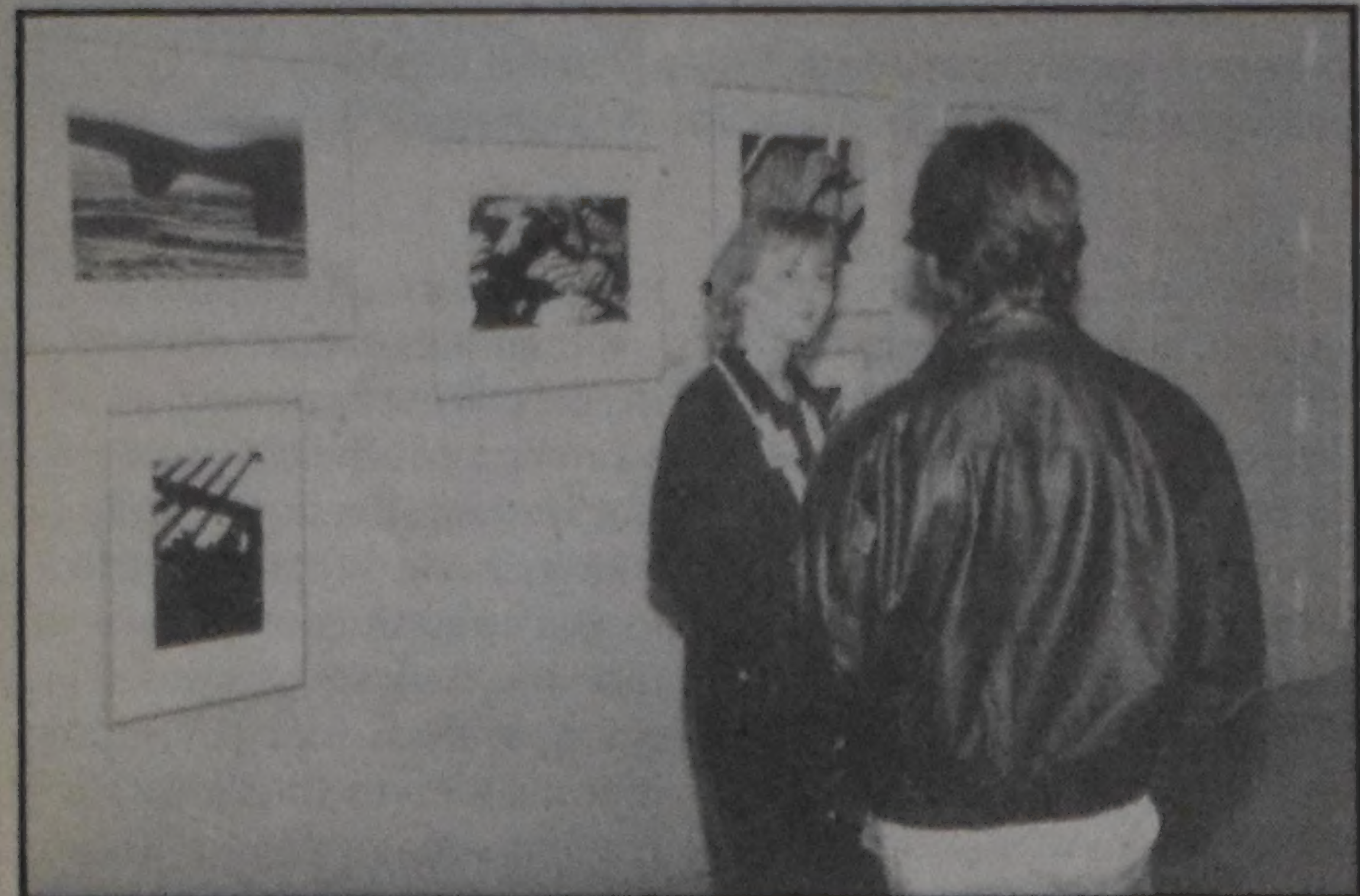
begun in baptism and guided by frequent Bible study and sharing experiences so the church is able to equip the saints to carry out its mission — to make disciples."

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

And God saw that it was good ...

Four young artists hold 'coming out' exhibition

Lawrence J. Lutgendorff
 GRAND RAPIDS, Mich. — Saturday, May 5, 1990, was a special day for four Calvin College art students. Michelle Polman of British Columbia and Arie Ringnalda, Richard Luth, and Marilyn Lutgendorff, all of Ontario held their senior seminar exhibition at the College's Center Art Gallery in Grand Rapids, Mich. The mood of the evening was joyful and full of the enthusiasm of youth. The art reflected this exuberance. The theme each of these artist's chose as a focus for their work is the creation; much of the art dealt with human beings in relation to God through his creation.



Photos: Courtesy Lawrence J. Lutgendorff
 Michelle Polman discussing her art: making the ordinary look extraordinary.

The exhibition was part of the training each student receives not only in the creation of fine art but in display as well. Much work went into the selection of the best pieces and how best to organize and present the work of four different artists in one show. Each exhibitor agreed that this display was a learning experience and worthwhile. Over 200 gallery visitors were impressed with the quality and style of the various works presented. A price list was available and each artist was thrilled to have made some sales.

Michelle Polman's use of abstract black and white photography makes the ordinary look extraordinary. "I have abstracted the images so the viewer will take time to observe the photograph, get to know the subject and realize things can be seen differently than they had previously thought," she explains. Polman graphically realizes

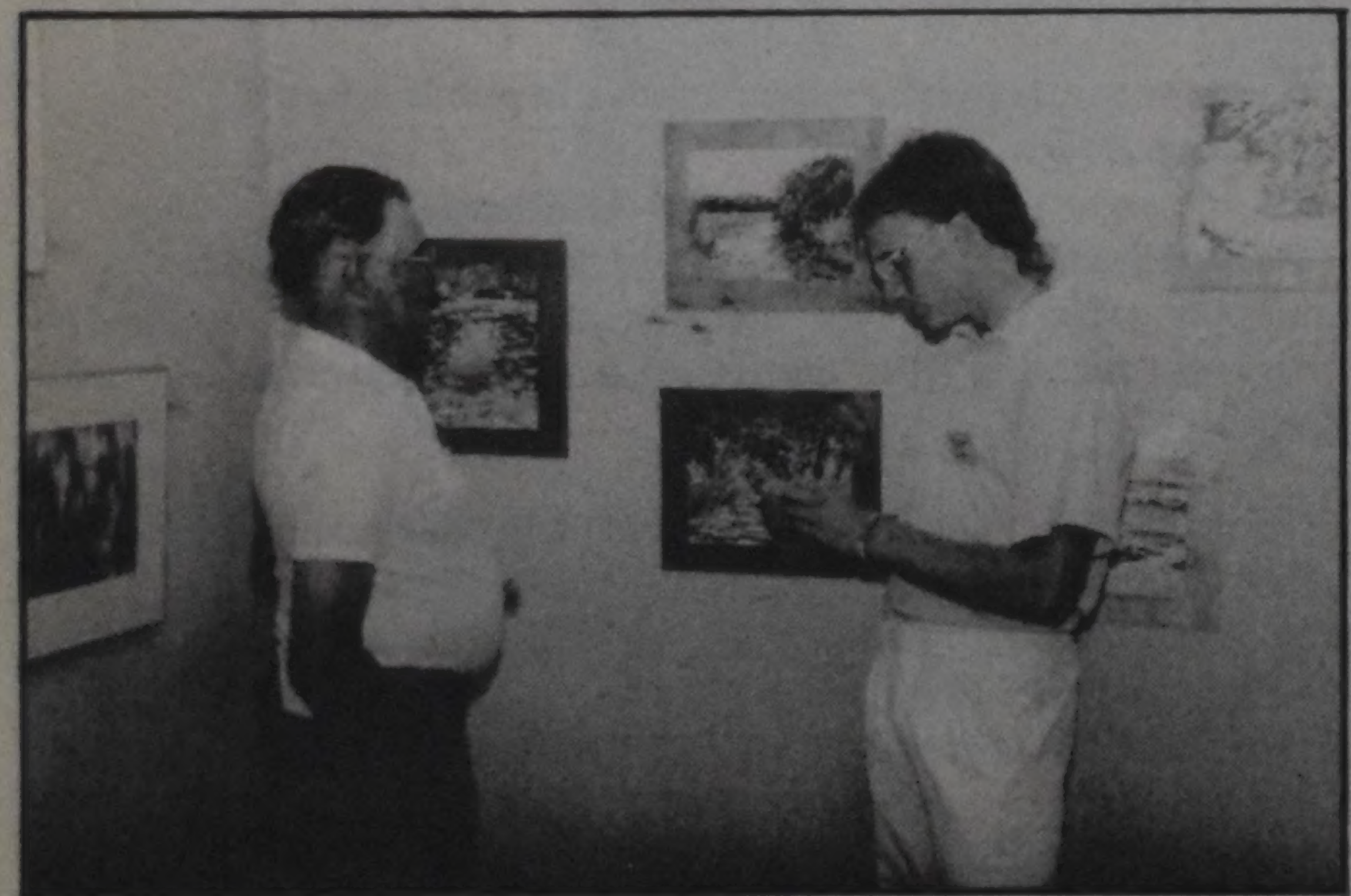
this statement in photographs of bridges, road signs, and, in particular, one photograph of a tree lost on a snowy hillside. "I have tried to show the relationship between God's creation and human invention," says Polman in a statement about her art; that relationship needs to be seen in a positive light, she continues. Her statement ends with a quotation from Ecclesiastes 3:14: "I know that everything God does will endure forever. Nothing can be added to it and nothing taken from it. God does it so men will revere him."

Fantasy a la Tolkien

The art of Marilyn Lutgendorff is full of fantasy. Her fascination with trees provides images of a supernatural quality. Her lithograph prints are full of the eerie quality that J.R.R. Tolkien gives to his forests. "These pictures come from a combination of reality and my imagination," explains Lutgendorff. In her large



Oil painting by Marilyn Lutgendorff: a fascination with trees.



Richard Luth (r.) and his father in front of Richard's art: the world is God's garden.

canvas oil paintings Lutgendorff experiments with colour and shape. "Creation is full of marvellous shapes, forms and colours. Even in bare and dying trees God's creation is still full of life and beauty," she asserts.

The oil painting of Richard Luth reminds the viewer of Impressionist masters such as Monet and Van Gogh. Still, there is a realism in his work that captures the viewer. His art represents the mastery of God over his creation. "The world is God's garden, his work of art and it's a



Four young artists captivated by God's creation, (l.-r.): Richard Luth, Michelle Polman, Marilyn Lutgendorff, Arie Ringnalda.

masterpiece," says Luth. He goes on to make a passionate plea for the environment: "I have fallen in love with nature and my wish is that others will as well because one does not care for what one does not love. Once we all have love for God and his creation we can all work together to insure the survival of the earth, one of his great gifts to us."

Expanding on the ordinary

Arie Ringnalda uses sculpture and photography to create the sensual impression that seems to free the viewer from the four walls of a house or office. Ringnalda's laminated wood sculpture "Creation Rejoicing" creates the sensation of freedom found in seeing God's creation as a gift. The artist's use of infrared photographic techniques highlights subtle shadows and expands the significance of ordinary aspects of creation. "I cannot offer you a beach or the feeling of sand between your toes. I cannot offer you the warmth of the sun. But I can tell you about them," says Ringnalda. He continues: "I can give you the sensation of sensuous curve and line and remind you of a world unconfined by walls and windows." Ringnalda's concern for the environment also comes through in his art. He seeks to tell us we have put much of our Creator's world at risk. "I can tell you that much of this world that I love is in peril. But can I make you care?" Ringnalda asks.

Each of these young artists conveys, through his or her art, a profound love for God and his world. They each use different styles and media to

create their art, but each brings the message that God's creation is good. They all place a high value on the earth and the need to preserve it. These young artists have done their best to capture the best that God's world has to offer; their art moves the viewer to find joy in that world and instils a desire to go out and practise the message of conservation and stewardship.

Lawrence J. Lutgendorff is a master of arts student at the University of Guelph, Guelph, Ont., and is a brother of artist Marilyn Lutgendorff.



Soapstone and alabaster sculpture by Arie Ringnalda.

Poetry

The poetry of Melody Takker-Meeter

On Being Called

for Sam

Little Sammy ran ran ran when he heard Eli calling;
Little Sammy ran ran ran, hoping for a hug.
But old Eli only groaned and turned away.
His breath smelled bad.
Go back to bed, he said.

Sam walked back
through vast, reputedly holy darkness to his room.
At home there'd been one room;
body and breath made one warm circle against the night.

Again the call came.
Again he ran.
The old man was annoyed,
twice waked from his dreamless alcoholic sleep.
Go away, kid, he said. You bug me.

But next time the old man understood.
Repeat after me, Sam, Eli said,
and say these words when you hear that voice again.

Sam lay awake, wondering where he ended and the dark began.
When the call came again the child knew what to say:
Speak, Lord, your servant hears.
He lifted his hands, still hoping to be held —
words, even winged, are cold comfort for a just weaned boy —
then he resigned himself to the still small voice;
Sam sealed himself to the faraway words
that had knelt in his hearing.



Ode to Rebecca's Ovary, Fallen in Battle

Blind cyst thou hast in secret need
stolen a nest not made for thee.
Thou hast drunk from the sacred chalice,
and hast eaten the consecrated host;
the seeds of the unborn hast thou taken.

But thou hast been found out,
thou murderer and thief,
destroyer of the nest that nurtured thee.
Be gone, chaotic parasite:
thou evil
thou darkness
thou sin
thou malice.
Be gone, already, all you and your kind
from Rebecca's too kind body.
Let her be, let her be, let her go.

Rebecca be healed
Rebecca be whole
Rebecca be holy
Rebecca be free.



Pollution

Something's wrong with the ozone layer.
Is it a net comprised of prayer?
Does praise unceasing keep it there?
Devotion's lack has made a tear
and now a light we cannot bear
ravages our tender skin
and drives the dreaded cancers in.

Melody Takker-Meeter has been a teacher at various grade levels and an instructor at Redeemer College, Ancaster, Ont. She and her husband have two children. They live in Wainfleet, Ont.

What the Old Words Knew

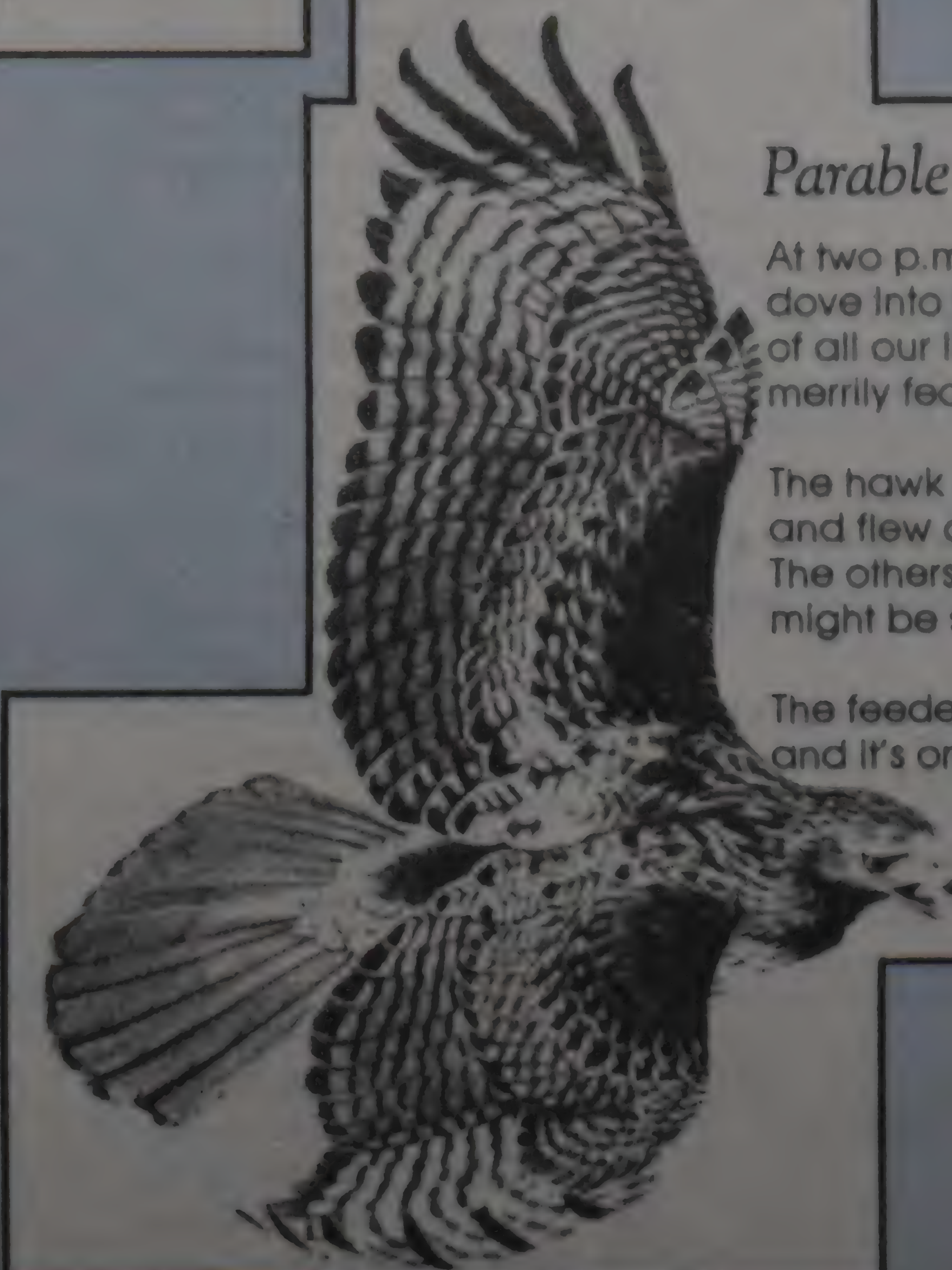
Sin is sibilant, seeking sorrow;
it flows into the streams, the rivers, the sea.
Sin is a song, sweet and long.

Wicked is a rock that won't be moved
except to crush.
Wicked is a wall, perversely tall.

Sin seeks a lover;
wicked wants an enemy.
Sin seeks a Saviour;
wicked wants the wind, the wailing empty wind.

Sin sighs;
wicked waits.

Both words I own here:
both know me well.
Sin speaks my losses;
Wicked, my cell.



Parable of the Bird Feeder

At two p.m. our sharp-shinned hawk
dove into the heedless talk
of all our little birds who'd been
merrily feasting until then.

The hawk forked a sparrow
and flew off to harrow its short happy life.
The others thought eating
might be self-defeating and flew off in grief.

The feeder's silent now as church, midweek;
and it's one for the hawks and zip for the meek.

Feature

Some thoughts on Christians and feminism

Marian Van Til

While the reaction of Christians to feminism is often not as strident as it was 15 or so years ago, it shouldn't come as any surprise that Christians are still by no means united in their response to feminism's various forms as we have outlined them in two previous articles. And that response often seems to correspond to whichever end of the spectrum people are on politically, rather than being based on a biblical "third way": Christians who are politically right-wing generally denounce secular feminism; Christians on the political left are much more apt to be sympathetic or wholeheartedly embrace much of it.

At one end are those who believe that both the basic problem many current radical feminists address — a pervasive societal patriarchy which results in the devaluing of women — and those feminists' on-going attempts to analyse it and present solutions are at best wrong-headed and at worst satanic, anti-Christian. The "problem" itself is *perceived* as a problem only because such women have stepped out of their "natural," God-intended roles.

On the other end are those who, while retaining the outward trappings of Christianity if not its essence, accept rather uncritically most if not all aspects of radical feminists' agenda and their solutions — that, despite the

fact that many secular radical feminists don't have much use for traditional Christianity.

Much has been written defending both these polar responses and various points in between. (Conservative Christians, particularly, have been vociferous and relentless, though often uninformed, in their critiques of radical feminism). We could cite numerous books and articles on both ends.

But it is much more profitable to ask: Is there no alternative? Though there are various other points on that spectrum, what about a choice which is not merely a mediocre compromise between the two extremes. What about that "third way"?



British evangelical feminist Elaine Storkey presents a succinct, easy-to-read analysis of various types of secular feminism and Christian responses to it. Her book, *What's Right with Feminism?*, was published by William B. Eerdmans (Grand Rapids, Mich.), 1985.

Cutting through the jungle

Those who call themselves Christian feminists see themselves on a very different track than those "left" or "right" responses by Christians. They want a biblically directed trail which cuts through the jungle of gender distortions, discriminating structures and skewed male/female relations that have been our heritage since the Fall.

Christian feminists concede that despite serious failings among secular radical feminists, the latter have put their collective finger on a problem that is indeed a problem (and a serious one), and that much can be learned from their observations.

That very acknowledgement may be looked at with raised eyebrows by some Christians. We are often quite willing to admit that non-Christians have been quicker to define social problems than we have been (e.g. civil rights for blacks and other minorities; a protective system for abused children, buildings and facilities which are accessible to the handicapped — which many churches still aren't).

But we find it strangely difficult to admit to our own sexism, or that we may play a role in maintaining society's systemic sexism. Most of us are very convinced that we practise what we preach when we say men and women were created equal and that, therefore, our wives, sisters, daughters, aunts, co-workers, friends are treated with as much respect and deference as the men among us.

Raising awareness

We prefer not to see the evidence all around us that being male in our society is valued more than being female (just as for centuries — and it's only somewhat less true today — being white was valued more than being black, brown, red or yellow).

Reformed Christian feminist scholars like those currently studying gender roles at the Calvin Center for Christian Scholarship, in Grand Rapids, Mich., [see C.C. May 4] say they feel like a big part of their jobs is simply making people aware of the extent of the problem which, in turn, makes people re-examine their own attitudes and relationships.

These and other evangelical Reformed feminists have a simple basic premise: when God created Adam and Eve, he created them equal partners whose relationship was characterized by *mutuality*: no power struggles, no manipulation, no belittling. Both could fully help the other be the *good* human beings God pronounced them to be when he made each of them in his image.

The implications of such mutuality for men and women in all their lives and relationships (mutuality of which even the best relationships or state of affairs in this current reality are but a grimy reflection), are what occupies Christian feminist scholars.

If male/female relationships exist on that plain, the way is opened for the best possible use of a man and a woman's gifts, for constant affirmation of their personhood as males and females, for empowering each other to be useful — and joyful — members of Christ's kingdom. Such relationships

preclude power trips or domination, or the kind of "self-sacrifice" that negates the self, or the unspoken or even unconscious assumption that one member is more valuable than another.

When one has experienced such mutuality in male/female relationships — whether with spouses, friends, co-workers, neighbours or whomever — the "old way" becomes increasingly binding for both men and women. It is that old, pervasive way which Christian feminists are confronting.

A Christian husband may say, "I'm a good husband, I respect my wife's needs and desires (and I certainly don't abuse her or our children), I provide well for them. I'm not a chauvinist; I treat all women well. What do Christian feminists have to say to me?"

A wife may say, "I don't feel 'oppressed' or even mildly discriminated against. My husband 'lets me' do pretty much what I want; I can pursue my interests as well as his. And I don't have much close contact with men in situations outside my home, not even at my part-time job, so why should I care about issues Christian feminists are raising? Aren't they just trying to fix something that 'ain't broke'?"

Oppression without intent

An evangelical or Reformed feminist would respond something like this (as several

Continued on page 13 ...

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Short story

The left cheek

Frank Sawyer

Father Gonzalez leafed through the children's Bible slowly. It was a lovely volume, the print was clear and dark, the words simple, the coloured pictures more realistic than he was used to. He looked again at the cover: *Historias de Toda la Biblia*, it read.

He went to the counter and paid the \$7.50. When it was wrapped he said, *Adios, nos vemos...* and walked out through the plaza in Rio Piedras. No, he thought, I can't use it for the lessons at school. The principal wouldn't mind, of course, but I would have to ask the superior, and who would pay the money for all the children to have a copy?

Yet the catechism lessons at school were not going well. One child had said this morning, "Tell us a Bible story." Well, maybe... maybe he could read to them sometimes.

Father Gonzalez got into the car and laid the book on the floor beside him so that it would not slide around. He drove to the scroungy apartment blocks where men were sitting around drinking and half-naked children were playing in the dirt. He hadn't seen Ana Fanuel Lopez for a

long time and knew he must to ease his conscience.

† † †

The cement stairs of the apartment blocks were rough and grimy. He knocked on the broken door. He expected the radio to be turned low and then the door would open.

But it opened and the radio stayed the same. It was the neighbours' radio.

Buenas tardes, Padre, Ana Fanuel said, and moved aside. He entered, shaking her hand as he passed through the doorway. She gestured to a chair among the worn furniture.

"You are keeping well, my child?" he asked and smiled.

"*Si, Padre*," she said but did not smile.

"And Einardo?" he asked softly.

"In the streets, *Padre*," she said and looked absently past him out the window at the wall of the adjacent block of cement dwellings.

"The drugs?" he said and looked at her for a moment, and then at the broken cabinet against the wall.

"The same, *Padre*... sometimes worse. He doesn't do anything with his hands anymore."

"I see, my child," he said and added, "... you pray for him, Ana Lopez?"

"Every day, *Padre*," she said and bit her lip and smiled weakly.

"God will be gracious, my child."

"These drugs are the curse of Puerto Rico, *Padre*."

"Yes, the curse on our sons and husbands."

"Who are without work, *Padre*."

"Yes, may God be gracious, my child."

† † †

This was the point at which she might weep or change the topic. Usually she changed the topic. He saw a tear run down one cheek. It hung a moment and disappeared. That was all.

"He does not beat you, Ana Lopez?"

"No, *Padre*, not now anymore."

"It is good to hear that, my child."

He gave her an envelope with a few dollars. "For you and the little one, Ana."

"*Gracias, Padre*."

He stood up and said, "I will pray for you, my child. God will be gracious."

"*Gracias, Padre*."

He walked slowly to the car. As he started the engine he wiped a tear from his cheek. The left cheek, like Ana Fanuel Lopez.

But another ran down the right cheek and he blinked and drove away.

Frank Sawyer is a theology professor in Tegucigalpa, Honduras. He works for Christian Reformed World Missions.



Christianity and feminism

... continued from page 12. indeed did at a gender roles conference in Toronto which C.C. reported on in the May 4 issue): The fact that the husband in the example above believes he treats women quite well (and he may, generally) and does not *feel* like a chauvinist does not mean he may not be part of the distorted gender relations which occur in our society. And though the woman does not *feel* 'oppressed', she may very well be. They both live in a society whose systems and structures devalue — and yes, oppress — women, though the extent to which individual men and women experience it may differ greatly. (At the aforementioned gender conference, lecturer Annelies Knoppers used the illustration of a bird cage to represent systemic discrimination; looking at one wire of the cage we can't see that there's any lack of freedom; only stepping back and observing the whole structure reveals that there is actually a cage present.)

Are we Christians, along with everybody else, just cogs, then, in a giant, oppressive wheel which keeps grinding on whether we like it or not, or despite our best efforts to stop it? Or are we cogs in a smaller, neatly oiled wheel whose hub is the church, and which was

turning along nicely, silently, thank you, until secular feminists noisily started kicking dirt up at it, mucking up the thing?

No, we can't neatly blame the (women) feminists, neither secular nor our own, for failed marriages, abused wives and children, unemployment, church splits or any other problem that it's easy to lay at their feet. Certainly changing gender roles have resulted in societal tensions, as have changing race roles in South Africa, for example, or changing ethnic roles in the Soviet Union. Adjustments must be made in the face of such changes, and change is often initially painful (though almost always growth-inducing). But to say that feminists are the cause of myriad problems or must bear responsibility for them is not unlike making South African blacks bear the responsibility for apartheid.

Small steps towards 'Paradise Regained'

On the contrary, Evangelical/Reformed feminist scholars, each in his or her field, are helping us all move toward healing in gender relations. There are numerous areas, some of them seemingly insignificant at first, in which they are challenging us to

rethink our assumptions about gender. It would take whole books, of course, to discuss even a fraction of the issues they are examining in theology, psychology, sociology, rhetoric, literature and so on.

But in conclusion I will cite just a few of the questions the Reformed scholars at the Calvin Center are raising (with no attempt to answer them here) that have implications for our lives together as men and women:

- Why is coaching sports teams a "male dominated and sex segregated occupation" — even when the teams are female?

- What is it about how men view women and women view themselves that creates the on-going legend, myth and reverence surrounding a Marilyn Monroe?

- How has the way the notion of "self-sacrifice" developed in Christian tradition effected the way Christian men and women relate? Is "mutuality" a more biblical model?

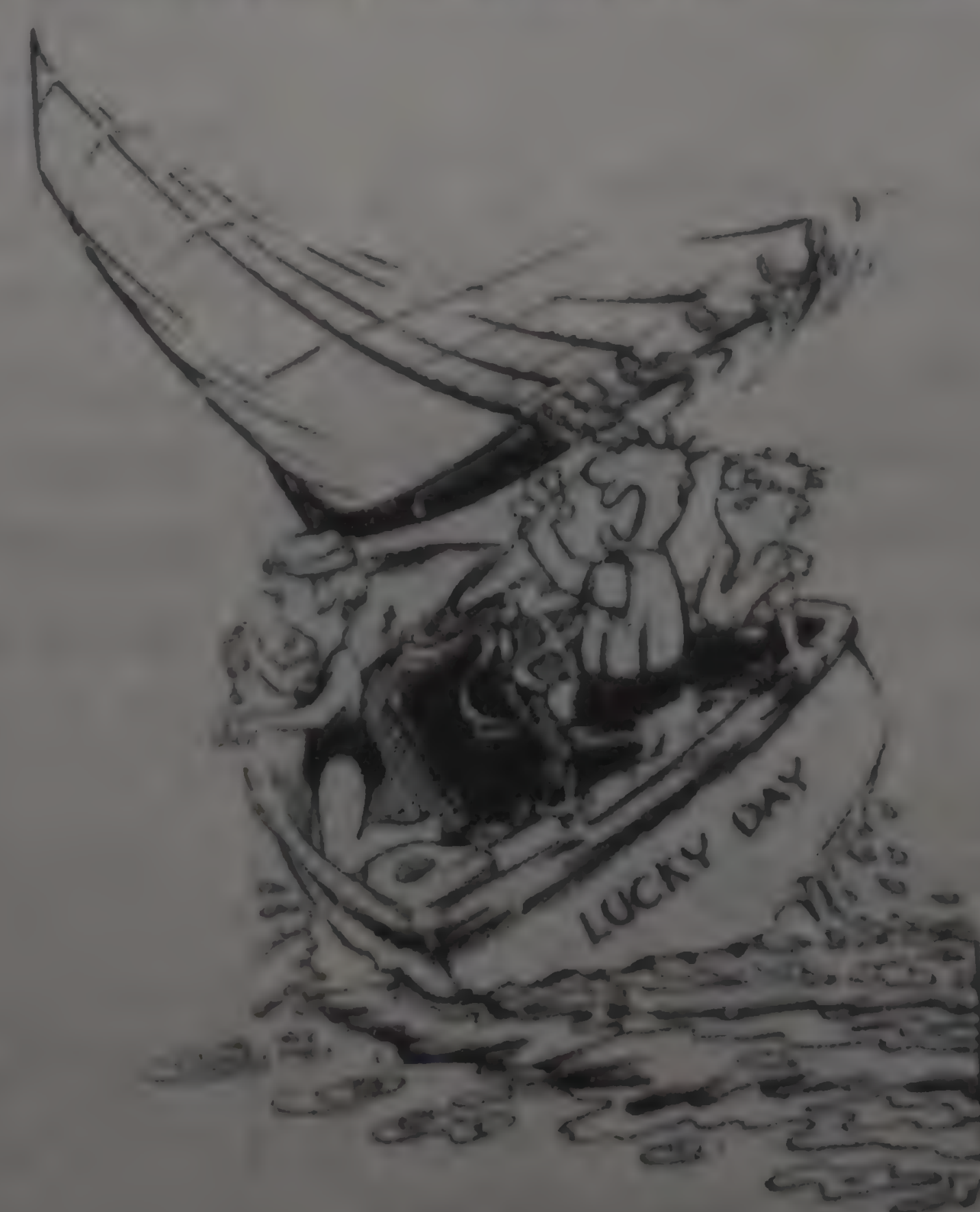
- How has the assumption that the "public" world of commerce and the academy is the proper domain of males, and the "private" world of domestic life is females' domain affected male/female relationships? How does that dichotomy affect the perceived value of "men's" and

"women's" work?

If you want to better understand some of these issues I recommend a just-released book by Mary Stewart Van Leeuwen, *Gender and Grace: Love, Work and Parenting in a Changing World* (InterVarsity Press). To whet your appetite, some of the chapters you will encounter have titles such as: *Understanding the Issues: "Why Read This Book?"*, *"Male and Female in the*

Biblical Drama", *"How to Think About Sex and Gender"*; *Parents and Partners: "The Private, the Public, and the Persistence of Patriarchy"*, *"The Case for Co-Parenting"*, *"Marriage, Family, and the Kingdom of God"*; *Achievement and Attraction: "Gender, Work, and Christian Vocation"*, *"Sexual Values in a Secular Age"*, *"All Things Made New."*

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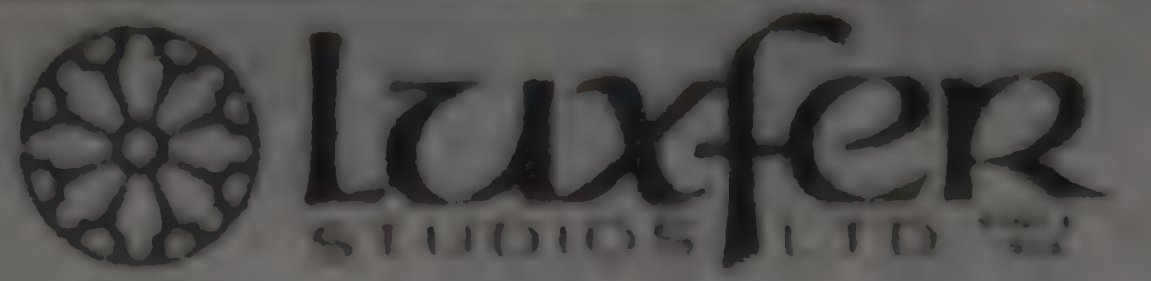


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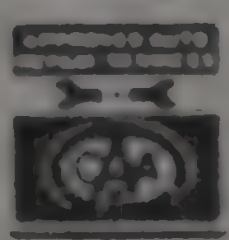
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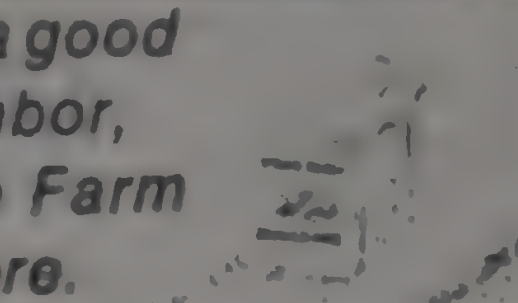
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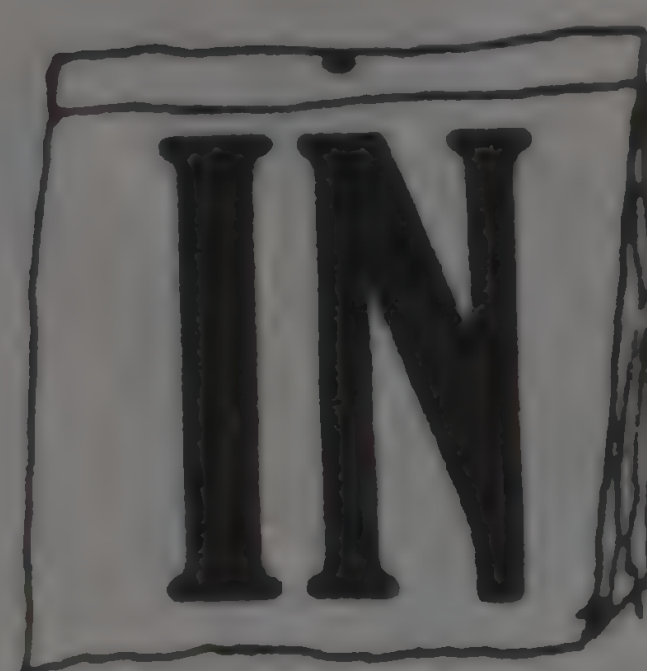
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Peter and Marja are



Dear P & M:

It is a well-known fact that Nancy Reagan consulted the Zodiac signs through an astrologer to receive guidance for her husband to handle the affairs of his country and beyond. Yet the Reagans claim to be Christians. In my opinion this doesn't agree with the Word of God in which God forbids these kinds of practices.

Lately I've discovered that other church-going people also make it a habit to read and abide by the daily horoscopes in the newspaper. Somehow this makes me feel uncomfortable. Could you please say something about this in your column?

Dear Zodiac Fear:

Author Reginald Bibby reported in his book *Fragmented Gods* that 13 per cent of Canadians read their horoscopes daily while four per cent read the Bible every day.

We suspect that many who check their Zodiac signs do so as a form of entertainment. Horoscopes are read with a combination of curiosity, skepticism and humour, like reading a fortune cookie at the end of a Chinese dinner. In fact, like fortune cookies, most horoscopes are generic and meant for mass consumption. They appeal to our curiosity about the future and are written to apply to everyone. Consequently this activity is seen as no more harmful than reading the comics.

But for Nancy Reagan it was not harmless activity at all because she brought a self-fulfilling belief system to astrology that created either confidence or anxiety in her.

There is no room for the occult in the Kingdom of God and the life of a Christian. Under King Saul, all the mediums, spiritists and witches were expelled from Israel because of the levitical law that said, "Do not practise divination or sorcery" (Lev. 19:20).

Jesus also reminds us that we must depend only on every word that comes from the mouth of the Lord (John 4:4). Either you put your trust in the true God or you put your trust in false gods. We agree with you that you can't put your faith in the Lord and in astrology at the same time.

Still, there is a lot we don't understand. The wisemen were astrologers from Persia who followed a special star and found Jesus. Obviously there's power in astrology, but we do well to avoid it since it usually leads people away from Jesus.

The occult and any of its relatives dilute and destroy our faith in God and should be considered devilishly dangerous.

Dear P & M:

I get conflicting messages in Reformed churches. At one time I hear that we who are Reformed must be proud of our heritage; at another time I'm told that we should emphasize being Christians rather than being Reformed. Those who want us to be proud of our heritage are afraid that we will lose the strengths of Calvinism and our theological identity. Those who stress being Christian say that unity with

other Christians is more important and that we should learn from each other. Is there a way of combining these points of view or are they too different?

Dear Wondering Who I Am:

The best known and most beloved confessional statement in the Reformed tradition says "that I am not my own but belong — body and soul, in life and in death — to my faithful Saviour Jesus Christ" (Heidelberg Catechism, Q. & A. 1). That confession simply and clearly insists that a Reformed person's main identity is found in Christ.

The secular realm where you meet atheists, agnostics, Buddhists, Muslims and New Agers is no place to major in the minor differences that exist between various Christian traditions. Meeting another Christian at work, on campus or in your neighbourhood is a thrill and a source of strength and support, regardless of the denomination to which either of you belong. After all, the true and universal church of Christ consists simply of people who love Jesus and confess him as Lord. Anyone who belongs to him is my brother and my sister.

As a secondary identity we are Reformed. People don't live out their lives in a vacuum. Every church family has a particular history and a unique way of living out its Christianity. We don't expect Baptists, Anglicans or Mennonites to deny their roots; neither should we deny our Reformed heritage. Our emphasis on Christ as the Lord of all of life is a powerful witness in the fields of education, labour, politics, refugee settlement and disaster relief. The centrality of the Bible in our worship and our daily lives gives us reason to be thankful for the Reformation and people like Luther, Calvin and Swingli.

Nevertheless, the person who uses the word "Reformed" as a standard of excellence and purity must beware of two pitfalls. The first is ignorance. Many people insist on being Reformed but actually have no idea what that means other than "the way we're used to doing things." Many also ignore the darker side of Reformed church history which has seen Christians killing other Christians in the name of Calvinism (and vice versa) and still sees white Christians exiling black Christians to "coloured" townships in the name of apartheid.

The second pitfall is pride, a word you used twice in your letter. Jesus had to rebuke the disciples because they were debating who was the greatest. When we talk and act as if we are the only true church and other denominations are of lesser value, we need to hear Jesus' admonitions to his disciples at the Last Supper.

The key, then, is realizing that primarily we are Christian and secondarily we are Reformed, in that order. Our attitude is to be one of thankfulness for the church universal and the diverse church families which are one in the Lord.

Peter and Marja Sluiter are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Purleviet, Tom Ziel, Bert Wirovoet.

Grow flowers and vegetables on your balcony

(Canadian Scene) — Balcony gardening can be a relaxing hobby for an apartment dweller or anyone with a balcony, small patio or sunroom. It is also an excellent way to grow vegetables, herbs and flowers without the fuss of conventional gardening practice.

If you act quickly, you can still plant a garden this year and Tom Young, a horticulture specialist with the Ontario Ministry of Agriculture and Food has some hints for getting started.

What materials are needed?

To begin your garden you will need containers, soil, a small digging tool, seed or transplants — and patience!

- Window box planters should be at least 20 cm deep and have drainage holes. Deeper planters are best as a better selection of plants can be grown and the soil will not dry out as fast.

- Most window boxes are made from plastic or wood. Large tin cans, plastic containers, or large flower pots can also be used as planters as long as they have been cleaned out well and have sufficient drainage.

- In order to have good plant growth, it is important that the soil have a good supply of organic matter and also have good drainage. Although it may be cheaper to take soil straight from a friend's garden, it will probably contain weed seeds, disease organisms and harmful insects that may harm your plants. Bagged pasteurized soil is preferable as it is lighter to carry than natural soil and has been heat treated so that no harmful organisms are present.

- Soils that have a larger percentage of sphagnum moss or peat moss will tend to blow away on a windy day. To avoid losing this soil, it is advisable to mix in some African violet potting mix or other heavier soil.

What to plant?

To get more use out of your window box garden, try to choose plants that have a dual purpose.

- For example, nasturtium plants have pretty red, orange and yellow flowers, while the leaves are edible and can add a spicy edge to a salad. Some herbs have very pretty flowers (thyme, comfrey) whereas others (basil, lemon balm) have colourful aromatic leaves.

- For beginners, the following flowers are recommended and will give plenty of colour throughout the growing season: nasturtium,

pansy, petunia, marigold, cornflower, coleus, alyssum, snapdragon and aster.

- Vegetables that are easy to grow and do well in window boxes include peas, green beans, spinach, peppers, chives, bunching onions, small tomatoes and leaf lettuce.

Planting your garden

- After the boxes have been filled with soil, water each one thoroughly (until all the soil is wet), then allow them to drain overnight.

- Some plants can be directly seeded into the window boxes, while others need to be started in peat pots or planting trays. Make sure that planting instructions are followed from the back of the seed package.

- In the early stages of growth plants need to be kept moist, otherwise they may die if they dry out too much.

- If your balcony tends to be very windy, some plants may be destroyed by strong gusts. Large leafed plants such as squash and cucumber are more susceptible to damage than low lying, small leafed plants.

- Remember to water and fertilize your garden on a regular basis. Water soluble fertilizers are the most convenient as they are easy to mix and use.

For more information on plants you can grow at home, write to the Consumer Information Centre, Ministry of Agriculture and Food, Main Floor, 801 Bay St., Toronto, ON M7A 2B2.

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OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	Birthday VAN ENGELAND-SCHOLTEN: 80th Birthday! REINA MARIA VAN ENGELAND-SCHOLTEN will celebrate her 80th birthday on May 29, 1990. We are grateful for her faith, her love, her sense of humour and for her faithful help and service in the ministry of our churches. May God continue to bless her and to be with her in the time to come. Rev. D.J. Scholten Dr. and Mrs. Renier Scholten and grandchildren. Home address: 155 Dundas St., Apt. 306, Brantford, ON N3R 1S6		1940 June 20 1990 With praise and thanksgiving to God for his faithfulness, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents, GEERT and FEMMIE MARTENS (nee Sikkens) We pray that the Lord will continue to bless you in the years to come. Congratulations from your children and grandchildren: Roelie & Henk Katerberg — Moorefield, Ont. Bert & Violet, Frances & Adrian, George, Joanne & Marte, Susan Albert Martens — Thornhill, Ont. Grant, Duane Femmie & Sam Terpstra — Bramalea, Ont. Yvonne & Andy, Paul, Karin, Ronald Willy & Adrian Kooy — Guelph, Ont. Scott, Lynda, David, Jason, Daniel Al & Betty Martens — Simcoe, Ont. Alison, Kevin, Robert Ralph Martens — Brampton, Ont. and three great-grandchildren. We hope to celebrate this as a family and with friends on June 23, 1990, in the John Knox Chr. School, Brampton, Ont. Home address: Holland Christian Homes, Covenant Towers 1201, 7900 McLaughlin Rd., Brampton, ON L6V 3N2	Obituaries After a long illness, the Lord took home, on May 21, 1990, our beloved husband, father and grandfather, JOHN HUISJES at the age of 70. Loving husband of Jenny Huisjes-Meinen. Dear father to: Hennie & Peter Tiesma — Peterborough, Ont. John & Wynne Huisjes — North Bay, Ont. Janet & Keith Laven — Bramalea, Ont. Ellie & Brian Backa — Peterborough, Ont. Special opa to eight grandchildren. Correspondence address: Jenny Huisjes, 7900 McLaughlin Rd. S., Hope Tower #105, Brampton, ON L6V 3N2
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.	Marriages SCHOTSMAN-VANDYK: Believing that the Lord has brought them together, Simon and Christina Schotsman and Peter and Ebby VanDyk are happy to announce the marriage of their children, SYLVIA HELENE DEBRA and DAVID MARK This celebration of love will be held, D.V., on Saturday, June 23, 1990, at 2 p.m. in the Mount Hamilton Chr. Ref. Church with Rev. R. Sikkema officiating. Future address: 10 Claudette Gate, Hamilton, ON L9B 1T5	Obituaries "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known" (1 Cor. 13:12 K.J.). This scripture became reality for our dear brother, HEERKE (Harry) HEEREMA on May 26, 1990, when his earthly life was finished. Heerke was born on Feb. 17, 1934, in Winsum (Gron.) the Netherlands. On April 12, 1986, he was married to Jane Ahola (nee Meyer). Survived by his wife Jane and her daughters Diane and Cathy Ahola. Lovingly remembered by his brothers and sisters: Henry & Nel Heerema Fred & Jane Heerema Elly Heerema (widow of Peter Heerema) Theresa Guthier (widow of Hank Guthier) Arie & Barbara Heerema Klazien & Heero Huitsing Alice & Herman Prenger Carol Heerema Netty & Dick Kok Jack & Irene Heerema Willy & Ed Grootenboer Correspondence address: Jane Heerema, 2816 Dawson Rd., R.R.#12, Thunder Bay, ON P7B 5E3	Obituaries On May 20, 1990, the Lord took to himself our beloved wife, mem and beppe, SUSANNA HENDRIKS-ZELDENRUST at the age of 83 years. Loving wife of Thijs Hendriks of Brampton, Ont. Dear mother and grandmother of: Henk Hendriks — Brampton, Ont. Geeske & the late Henk Janssens — Beamsville, Ont. Anthony, Terry Harry & Margaret Hendriks — Brampton, Ont. Tom & Joanne, Stephen, Derek Nooit kan 't geloof te veel verwachten, Des Heilands woorden zijn gewis; 't Faalt aardse vrienden vaak aan krachten, Maar nooit een vriend als Jezus is. Correspondence address: T. Hendriks, R.R.#2, Brampton, ON L6V 1A1	Obituaries On Sunday, May 20, 1990, at his appointed time, but suddenly for us, the Lord took home our dear wife, mom and oma, JOHANNA VANZUILEKOM (nee Huiskamp) at the age of 76 years. Beloved wife of Antoon Vanzuilekom. Loving mother, grandmother and great-grandmother of: Ineke & John Kaisbeek — Oakville, Ont. Tom & Clara (Jennifer), Joyanne, John Dietz & John Tensen — Goodwood, Ont. Shawna, Cheryl, Derek Tony & Ann Vanzuilekom — Newmarket, Ont. Anthony, Todd, Tara "Q. What is your only comfort in life and in death? A. That I am not my own, but belong — body and soul, in life and in death — to my faithful Saviour, Jesus Christ" (Lord's Day 1). The funeral service was held on May 23, 1990, in Holland Christian Homes, Brampton. Reverends J. Geuzebroek and P. Van Egmond officiating. Correspondence address: Holland Christian Homes, H. 304 - 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2
Thanks KEMPER: We'd like to say thanks to all our friends who visited us during our open house, May 12, 1990, and gave us the best wishes for future life, also with cards, phone calls and flowers. Special thanks to all our children and grandchildren who organized for us a wonderful day together. We appreciate it very much and we love you all dearly. Above all we praise God who made it all possible. "Praise God from whom all blessings flow." Jenny and Jack Kemper	Anniversaries Owen Sound Seaforth 1950 June 18 1990 Ps. 121:1,2 was the text on our wedding day, and in the knowledge of this, we, GERRIT and MIEN KLYN-HESELINK (nee Neerhof) are thankful to our Father in heaven for 40 years of married life, together. We hope to celebrate this, D.V., on June 23, 1990, in the Chr. school gym, Clinton, Ont., 243 Princess St. East, with our children, grandchildren, relatives and friends. Open house from 8-10 p.m. Best wishes only. Home address: Box 905, Seaforth, ON N0K 1W0			
Births REKMAN: We, Casper and Diana, thank our heavenly Father for the safe arrival of our second child, a daughter, TRACY LYNN born May 17, 1990, weighing 7 lbs. 11 oz. A little sister for Matthew. Tracy is the 12th grandchild for grandparents Mr. and Mrs. K. John Werkema of Embro, Ont., and Mr. and Mrs. Cas Rekman of Sarnia, Ont. Great-grandmother is Mrs. Neeltje Meyer of the Netherlands. Home address: 1224 Isabella St., Sarnia, ON N7S 1S6				

Calendar of Events
can be found
on page 19.

Classified

Personal	Vacations	Teachers	Teachers	Help Wanted
<p>Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2</p> <p>I would like to meet a fun-loving gentleman to establish a sincere and lasting relationship. If you are 50-60 years of age, enjoy travel, cultural pursuits and recreational activities, let's get together. All letters will be answered and treated in the strictest confidence. Please write to file #2542, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>HALTON TRAILER Sales & Rentals Ltd.</p> <ul style="list-style-type: none">• Starcraft travel trailers, hardtops and truck campers• Taylor coach travel trailers• Gypsy lightweights• We sell & rent trailers from hardtop to motorhome• BOOK YOUR RENTAL NOW! <p>Trafalgar Road and Hwy. #7 in Georgetown (416) 877-4266 <i>Jake & Linda Marissen</i></p> <p>Enjoy the beautiful Madawaska River Valley Combine a farm holiday with boating, swimming, fishing and hiking. Ideal base for longer canoe trips. One hour from nation's capital. Fully-furnished farm cottage with all conveniences. \$200 weekly. Available early July. Hubert & Riet Huyer R.R.#1 Burnstown, ON K0J 1G0 (613) 432-6554</p> <p>Lakewood Christian Campgrounds R.R.#5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>	<p>FREDERICTON, N.B.: Christian pre-school needs a Kindergarten teacher for the school year 1990/91. Please send inquiries or resume to: Fredericton Christian School Society, c/o G. Pot, 266 Tripp Rd., Keswick, NB E0H 1N0</p> <p>HOLLAND MARSH, Ont.: Holland Marsh District Christian School still has an opening for Grade 7/8. You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p>ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for a full-time teaching position at the Grade 6/7 level, for the 1990/91 school year. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p> <p>OTTAWA, Ont.: Redeemer Christian High School requests applications for teacher(s) of Physical Education, Science and Mathematics. Become part of a vibrant inter-denominational community. Good salary and benefit package. Send resume to: Derek Maggs, Principal, 900 Merivale Rd., Ottawa, ON K1Z 5Z8. Tel. (613) 722-1175.</p> <p>PRINCE GEORGE, B.C.: Cedars Christian School requires a part-time qualified teacher for the area of Japanese language instruction (0.1-½ year). Contact J. Reems at C.C.S., 701 N. Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.</p> <p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School (K-9, 210 students) is accepting applications for Grade 1, Grade 5 and Special Education (20%) positions. Please send your resume and statement of faith to: Mr. Evert Vroon, Rocky Christian School, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3.</p> <p>SARNIA, Ont.: Lambton Christian High School has an opening in French effective September 1990. Please address inquiries or applications to: W. Drost, Principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.</p> <p>STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September, 1990: • One teacher in the primary/junior division in the area of French, • one teacher in the intermediate/senior division in the areas of Math and Science, • one teacher in the intermediate/senior division in the areas of English, History and Contemporary Studies, • one teacher in the intermediate/senior division in the area of French. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0</p>	<p>STRATHROY, Ont.: John Calvin Christian School has one full-time position available for the 1990-91 school year at the intermediate level (7/8). If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).</p> <p>TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the primary department for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6</p> <p>VANCOUVER, B.C.: Vancouver Christian School requires a part-time Music teacher for September, 1990. Interested applicants should submit resumes, along with supporting documents, to: Ed Noot, Vice-Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6 or call (604) 435-3113.</p>	<p>Person, married couple or small family wanted to maintain and manage a large, beautiful flower garden and lawns during the summer and to help care for livestock in the winter. Nice house available. Area: 75 km north of Toronto. Job open by July 1, 1990. Tel.: (705) 436-2746.</p> <p>SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</p>
<p>For Rent</p> <p>Three-bedroom older house for rent, 629 West 5th St. in Hamilton, Ont. \$700 per month plus utilities. Please call: (416) 389-4388.</p> <p>Private cottage, two bedrooms. Located right on the 30,000 Island at Honey Harbour. 1½ hours from Toronto. Phone: (416) 689-6313 or (705) 756-3235.</p> <p>For rent, home and park camping van, sleeps 4, fully equipped with washroom, sink, microwave, fridge, stove and heater. For more information, call (519) 623-0985.</p> <p>Upstairs 1-bedroom apt., \$550 incl. utilities, fridge and stove. Separate entrance; #5 Hwy., Waterdown, centre core. (416) 689-5458.</p>	<p>Teachers</p> <p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>BRAMPTON, Ont.: John Knox Christian School invites applications for junior/intermediate positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p> <p>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p> <p>REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</p>	<p>Help Wanted</p> <p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p>	<p>For Sale</p> <p>Five-bay repair shop: complete automotive tractor repair shop plus welding. Includes 3-bedroom house and apartment; 25 miles out of Ottawa. Phone: (613) 832-3442.</p>	<div><p>RESIDENT MANAGER ZGBC - VOICE OF LIFE RADIO DOMINICA</p><p>The Back to God Hour has an opening for a volunteer to be the Resident Manager of its Caribbean radio station. Managerial experience, public relations abilities, and good communications skills are required. Minimum commitment of one year. Please write David Vander Ploeg, executive director, at 6555 W. College Drive, Pales Heights, IL 60063. Phone: (708) 371-8700</p></div> <p>Help Wanted</p> <p>Help Wanted</p>
<p>Accommodations</p> <p>TORONTO: Female non-smoking roommate wanted to share three-bedroom townhouse. Close to T.T.C., \$450 per month, including utilities and food. Call Betty or Joanne at (416) 465-8179 after 6 p.m.</p> <p>KINGSTON: Female wanted to share apt. at Queen's University west campus, partly furnished, non-smoker, no pets, water/elec. incl. Approx. \$210/month. Call Kingston: (613) 546-3529 or Toronto: (416) 293-0282.</p> <p>Bed and Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p> <p>Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.</p>	<p>Summer Job Market</p> <p>PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.</p>	<p>Place your ad here!</p>	<div><p>— Bookkeeper —</p><p>The Hamilton District Christian High School needs a bookkeeper to fill a part-time (¼ - ½ time) position. Duties, to begin on July 1, 1990, include: responsibility for receipts and payments, maintaining up-to-date computed records of all the school's financial transactions and reporting to the treasurer.</p><p><i>For more information contact:</i></p><p>Vice Principal Mr. Jim VanderKooy at the High School 416-648-6655</p><p>Applications and resumes will be received at 92 Glancaster Rd., Ancaster, ON L9G 3K9 till June 15, 1990.</p></div> <div><p>► Business Manager ◀</p><p>The Abbotsford Christian School Society invites suitable applicants for the full-time position of business manager of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters.</p><p>The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students). Salary and benefits commensurate with experience and qualifications.</p><p>Please send resume (including statement of faith in Christ and job references) to:</p><p>Mr. John Koot c/o Abbotsford Christian School Box 157, Abbotsford, BC V2S 4N8</p></div>	

Classified/Events


Vacations	Vacations	Accommodations	Accommodations	Miscellaneous
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Mrs. Aaltje Hultink-Moes, Winnipeg, Man.: "In an age of feminism and women's rights, it is refreshing to read about femininity and women's privileges."

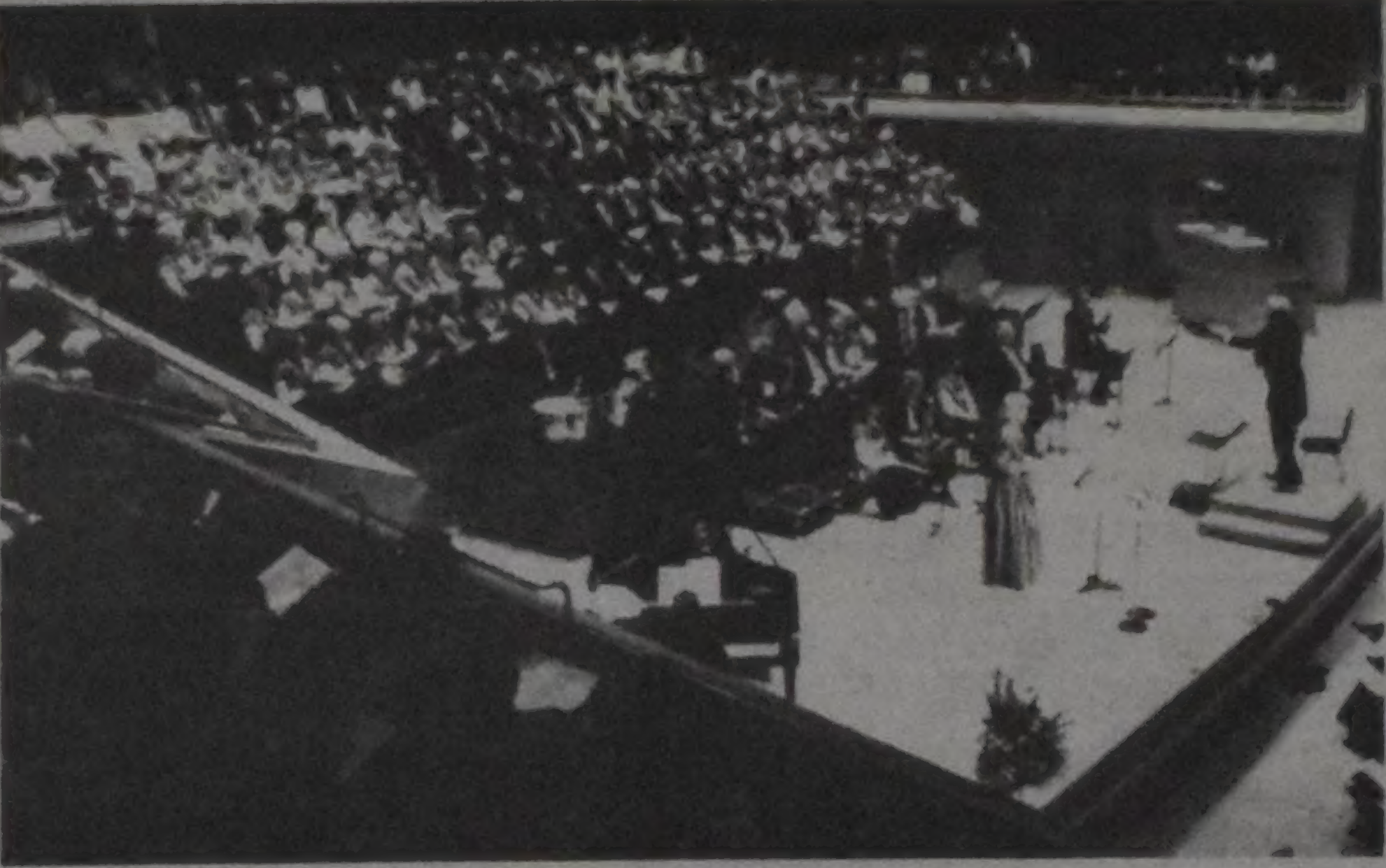
Rev. Cl. Stam, Hamilton, Ont.: "VanderBoom asks timely attention for woman's oldest and most rewarding full-time task: to be a wife and mother. She does not neglect the difficult aspects of this task, but seeks to put this calling in its proper scriptural perspective. Valuable advice is given here, especially for young mothers. A good book to read for all."

Dr. J. Visscher, Langley, B.C.: "A clear, practical, sometimes controversial look at what is still one of life's greatest tasks. A much needed biblical treatment in a world filled with feminist rhetoric."

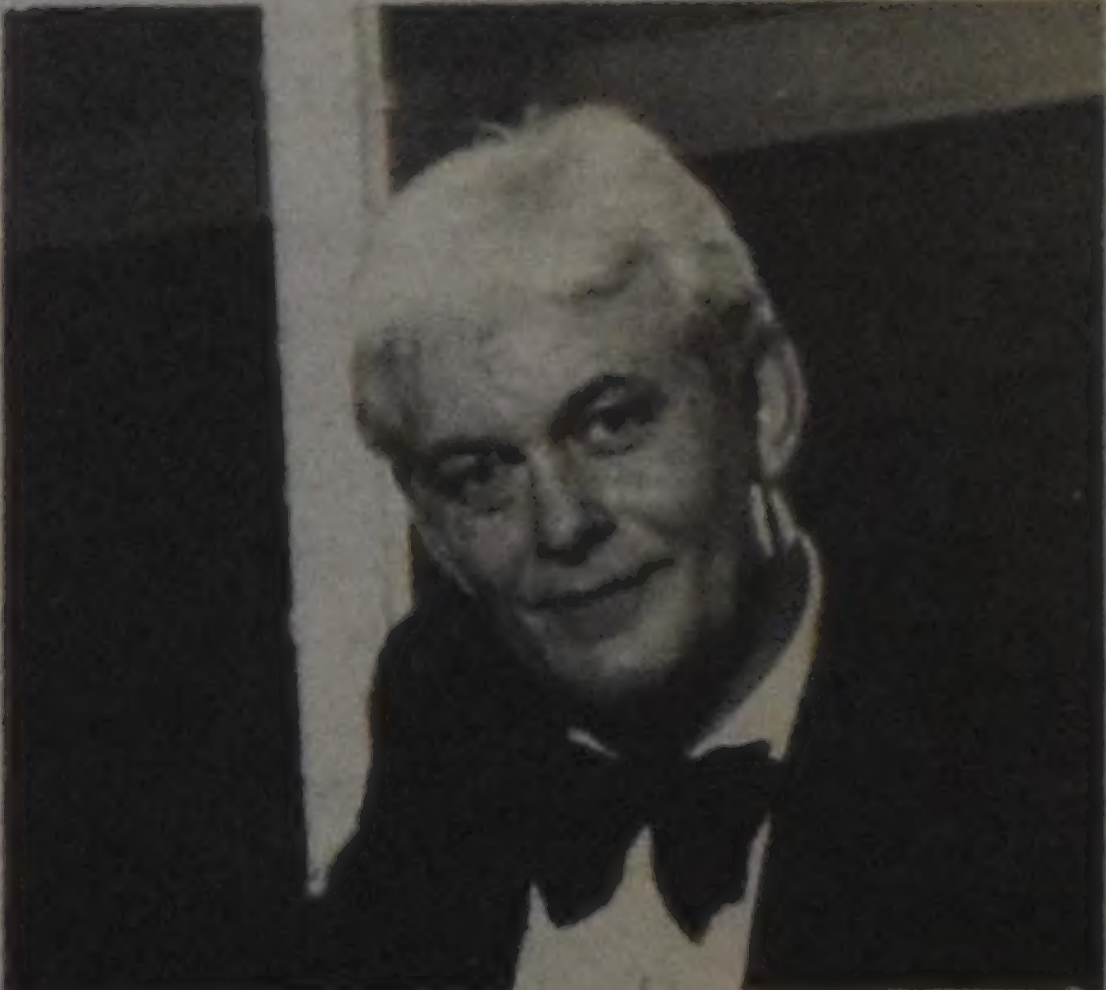
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Events

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Events	Events
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17th Annual Grunneger Picnic
(for: Grunnegers en aangetrouwden)
SATURDAY, JUNE 16, 1990
Grand River Conservation Area
Rockwood, Ont.
(Rockwood is on Hwy. 7 between Guelph and Acton)
Pavilion rented in case of rain.
Activities and games planned for children.
Lunch at 12:30.
Come all at anytime from 10 a.m. on.

You are cordially invited to attend an open house and
ANNIVERSARY CONCERT
ANDRE KNEVEL
on the occasion of his 20th anniversary as concert organist.
Saturday, June 23, 1990, at 3:00 p.m.
Providence Christian Reformed Church, Beamsville, Ont.
(in appreciation, your presence is your admission ticket)

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Books

Robert VanderVennen, book review editor

Book review

A Christian visits the moon

Destination Moon, by James Irwin. Portland, Oregon: Multnomah Press, 1989. \$14.00 U.S. Reviewed by Rev. Harry Vriend, Goderich, Ont.

Destination Moon is a book for older children about a journey to the moon. The target age is likely Grades 6 or 7, but even adults will find this a gripping story.

In his book Colonel James Irwin tells of his childhood dream to go to the moon and then describes the fulfilment of that dream, step by step. In particular, he describes the 1971 Apollo 15 mission during which he and Colonels David Scott and Al Worden visited the moon, explored a small part of it and had their

lives changed forever by the experience.

There is a natural suspense as the author describes the journey from the beginning preparations to count-down and landing, and then finally the lift-off from the moon and the long trip home. There are several hair-raising moments such as when the lunar module wouldn't undock or when the module almost keels over. There are exciting moments of a different sort, such as when the astronauts pick up the "Genesis Rock" (so named by the press because it was the oldest rock ever found), and when they came upon scenes of incredible beauty. The book is full of first-rate pictures, and through the pictures the reader feels as if he or she is a fellow traveller to the moon.

This is clearly a book by a believer. While on the moon Irwin declared his favourite Bible passage to be "I will lift up mine eyes to the hills. From whence comes my help?" He also prayed for help at critical moments in his mission. He confesses to feeling an overwhelming sense of God's presence while there. He also claims to have made there the spiritual discovery that God would give him a new mission when the moon mission was finished. He believes that that new mission is more important than flying airplanes and spacecraft. He now travels all over the world to tell people about his trip

and his relationship with God.

Irwin concludes his book by saying that we should dream big dreams, but most importantly we must recognize the creator of this great planet universe. He has said elsewhere that it is more important that Jesus walked this earth than that human beings have walked the moon. It is refreshing to hear such expressions of faith from such highly-educated and trained people as Irwin.

Of general interest may be the fact that Irwin has said elsewhere that the Apollo 15 crew left a Bible on the moon. In a letter to me (printed in the April 20 issue of *Calvinist Contact*) he says it is visible in one of the photos in this book. He says, "You can see it residing on control pedestal of Rover I, our Moon Buggy." (In the pictures of the moon buggy you do see something on the control pedestal, but it is so small that it is hard to identify without Colonel Irwin's assistance.)

Destination Moon is an excellent and exciting book. It would make an ideal gift and a valuable addition to any library.

See
Church News
on page 19.



Friends of God

Wayne Brouwer

Things that last

"... He will uproot you from the land of the living But I am like an olive tree flourishing in the house of God" (Ps. 52:5,8).

In 1954, Marcelle Maurtette wrote a play called *Anastasia*. It was based on the true story of a woman named Anna Anderson. She claimed that she was the long-lost daughter of the last emperor of Russia: Tsar Nicolas II and his wife Aleksandra.

The Russian Tsars believed their kingdom was imperishable. They knew they would rule forever. But at the turn of this century the groundswells of social and political revolution tossed them aside. The Emperor's family was held hostage in the palaces and then led to a basement execution as the Bolsheviks bathed the countryside with blood.

But rumours persisted that little Anastasia, the youngest of the Romanovs, somehow survived the slaughter. And over the years, a number of women claimed to be her. Some were easily spotted as frauds. Others convinced enough supporters to make a serious thrust toward fame.

Nobody

And then there was Anna. Nobody knew where she came from: she was a nameless, homeless, memory-less wanderer, prone to suicidal fits when she first was brought to the "insane asylum." She was given the name Anna because she had none of her own.

But one day, one of Anna's doctors came across a picture of the last Russian royal family and Anna bore a striking resemblance to little Anastasia. Anna also seemed to know more about the things of the Russian noble house than one would normally anticipate.

She they hypnotized her and found she knew even more in her subconscious. There was a real possibility that she could be the only surviving heir of the Romanov family fortune. But who knew for sure? Was there any way to prove it?

The newspapers picked up the story. Was this really Anastasia? Did some miracle save her life and then throw her into this new and dismal tragedy? Or was she only a scoundrel, a publicity-seeker? The controversy sold papers and the press hyped it to the limit.

Somebody

Enter the old Empress. She was not in Russia at the time of the murder of her son and his family and now she lived in exile. If there was anyone who should know if Anna was truly her granddaughter, this woman would be the person. And one day she came to spend time at the hospital.

The two talked together for a long time. And when she left the elderly woman told the world: "Anna is my granddaughter Anastasia!"

Suddenly Anna began to change. She blossomed as a person, she took hold of her life; the suicide threats were gone, she washed herself, and combed her hair; she looked after herself and dressed in style. She stood up straight in a crowd and she began to carry herself with dignity when she walked. The rumour mills followed her for the rest of her life. The courts in West Germany debated the issue of her identity for years.

And there's one line in the play that carries the heart of the story. How did Anna climb from the pits of her insane asylum and walk again in the land of the living? What transformed Anna the nobody into Anastasia the princess? She tells the secret in these words: *You must understand that it never mattered whether or not I was a princess. It only matters that ... someone, if it be only one, has held out their arms to welcome me back from death!*

Someone gave her a new identity. Someone gave her a reason to live. Someone filled her eyes with a vision, purpose, hope and a goal. In the unsettling, changing and tumultuous wanderings of her existence, someone gave her something for which to live.

And that's what David lays claim to in Psalm 52: "I trust in God's unfailing love for ever and ever!" (vs. 8).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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